SERMONS,

IN

TWO VOLUMES,

BY

JOHN DUN, V. D. M.

TO EACH VOLUME IS ADDED

A MISCELLANEOUS

APPENDIX.

The Church triumphant, and the Church below,
In songs of praise their present union show;
Their joys are full, our expectation long;
In life we differ, but we join in song.

WALLER.

VOL. I.

KILMARNOCK:

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M, DCC, LC.

PREFACE.

WHEN for eighteen hundred years men of the highest characters, and greatest abilities, have been preaching, writing, and, for a considerable period thereof, printing Sermons, mine must be something like bringing a candle to enlighten a constellation, or shew the sun: for here, if any where, it must hold good, that there is "nothing new." *

WHEN I first began "to know my right hand "from my left," I found that the fashionable buckles, which had formerly been very large, were then turned little, and that the beds, as *now*, had been surrounded with fringed curtains; but these were then rejected, the one under the name of *horse-harness*, and the other of *tawdry work*.

 Now

* In a letter to the Author, from a Gentleman at London, on his sending his proposals to publish, are the following words. "No doubt, when "there has been so great a number of Sermons of different kinds of ex-"cellence, accumulated by successive publication, it is difficult for new "Sermons to make their way; but the same observation, and for the same "reason, may be applied to other kinds of composition."

Now, large buckles and fringed curtains fix the attention, are the taste, and please the mind. The world has gone from infidelity and deism, to superstition and bigotry; and *vice versa*, from being religious and priest-ridden, to an excess of fear of any such appearance; Satan also now artfully hides himself, lest the world should believe that he is.

"THINK now what party thou canst please,
"Amongst such votaries as these:
"To please them all thou art unfit,
"And so were all that ever writ."

"WHERE good ideas are exprest,
"Such only, such will stand the test;
"Where sense and reason fair appear
"To warm the heart and charm the ear."

MY candid Christian, and therefore charitable reader, will feel with me, and readily acknowledge, that all I can do is, to give old but precious and golden wares a new brush. The end in view is answered, if curiosity shall lead some persons, *Zaccheus-like*, to read what may be useful to them.

IN this Publication I have not put on the cloak of reserve, as many do, whose fear of hurting themselves seems greater than their

love

love of fixing the attention, and thereby doing good to others. I blame many writers; they don't truſt us, they don't let us into *real life*.* An author ſhould riſk—deſpiſe his enemies when inſtructing or amuſing his friends. Envy and ignorance raiſes enemies againſt an author. The malice of ill tempered men, "half "froth, half venom, ſpits itſelf abroad." I hope my reader will ſit down to read as he ſhould do to his dinner, with ſome appetite, and a diſpoſition to be pleaſed—to a dinner prepared for many—where one diſh will pleaſe the taſte of one gueſt, and another that of another—but where nothing is poiſonous, unwholeſome, or really hurtful.

It is not from want of knowledge, but want of attention, that men in this age do err. Inſtruction and admonition often repeated, becomes tireſome and nauſeous; but if put into a new dreſs, has the appearance of novelty, attracts notice, and gives pleaſure. We love the human form; but it's appearance grows inſipid, when we ſee one another always in the ſame dreſs. The man is the ſame; but we love him better, or love better to ſee him in one dreſs than

* ——————Lord Angelo is preciſe;
Stands at a guard with envy; ſcarce confeſſes
That his blood flows, or that his appetite
Is more to bread than ſtone.

than another. The young lady is beautiful, and wants nothing to attract our love; but one dress pleases us more than another; and the variety she chuses, or puts on *for a change*, sets off the image that is always pleasing. God has implanted a love of variety in our nature, which, guided by reason, is often of advantage. Variety is an imitation of God, who in his works discovers *variety infinite*—variety charming, delightful, enchanting—and who makes every day and every season shew us old things, with much the same pleasure as if new from the forge of invention.

All I shall add is, that on beaten subjects, my readers must not expect new thoughts—it is well if I give them new language. From my first attention to what I found *and did feel* well written by others, I have (as Quintilian directs) got some of the best passages by heart, i. e. to repeat; and therefore probably have, in some instances, used the expressions of others, though I have not always forgot the quotation mark—but this the candid will excuse. *Vive valeque diu*, may such enjoy every blessing.

J. D.

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CONSO-

CONSOLATION

IN THE

VIEW OF DEATH.

TWO SERMONS.

IN MORTE VITA——

——Annihilation is an after thought,
A monstrous wish! unborn till virtue dies.

ADVERTISEMENT.

THE first of these two Sermons was preached at Kirkconnel, near Sanquhar, upon Saturday June 24th, 1780, upon occasion of dispensing the Lord's Supper, and printed then at the desire of some persons who heard it.

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SERMONS

OF

The Reverend Mr. DUN,

MINISTER OF THE GOSPEL AT AUCHINLECK.

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Nec verbis DEI in me ut fiunt.

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TO

THE MAN,

WHOM I HAVE KNOWN TO BE ALWAYS DILIGENT,
ALWAYS JUST,

The * RIGHT HONOURABLE,

THE LORD AUCHINLECK,

[ALEXANDER BOSWELL, ESQ.]

One of the Lords of Council and Session,

AND

One of the Lords of Justiciary,

THE

TWO FOLLOWING SERMONS

ARE

MOST RESPECTFULLY INSCRIBED,

BY

HIS LORDSHIP'S OBLIGED SERVANT,

AUCHINLECK MANSE,
September, 1780.

JOHN DUN.

* As Lords of Council, the Judges of the Court of Session are entitled to be called so—the King calls them Lords.

A SERMON.

MATTH. XXVI. 29.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

THIS chapter presents to our view the blessed Saviour, sitting in an upper-room at Jerusalem, eating the passover, and instituting the holy sacrament of the supper. He foretells his own approaching death, and puts the disciples in mind that they are mortal. And, indeed, there cannot be a more proper subject for meditation before a communion, than our own death; for the very same preparation that is necessary for the one solemn event, is necessary also for the other. This calls all of us to the most serious attention this day; for though many may neglect communicating tomorrow, and may avoid meeting with God at his table; yet none can avoid

meeting with him at death, and meeting with him at the day of judgment.—Duſt we all are, and unto duſt we muſt return. From every age and condition of life, ſays one, from every ſpot of ground, and every moment of time, there are ſhort and ſudden ways of deſcent to the grave. Well grounded was that queſtion of Socrates, when dying a martyr to the belief of the one true God, and his friends propoſing to carry him out of priſon by force: "Do you know, ſays he, any place out of Attica where death never comes."

Death, like a ſavage tyrant, goes about ſeeking whom he may deſtroy. He regards not the ſtrength of the vigorous, the beauty of the comely, nor the arts of the wiſe; neither can the ſighs of the poor widow, nor the cries of the helpleſs orphan, melt him into compaſſion; but, like a rapid flood or ſwelling torrent, he carries down all, without diſtinction, before him. Gray hairs are his ripe harveſt; yea, like the raging ſtorm, he cruſhes down the tender flower in its very bud.

Look around you, my brethren, this

day

day and consider how many * ministers and people, young and old, who used to join with us in this place, and go to the table of the Lord together, are now laid in the dust. They are gone; we follow hard after; others must succeed us, and none of us knows what a year or a day may bring forth. Perhaps this may be the last communion here to many; it almost certainly will be so to some.—Surely then, while we prepare to commemorate our Saviour's death, there is nothing more proper, than that, conformable to his exhortation, on a like occasion, we consider and prepare for our own. Surely it much concerns us all to enquire what comfort we may have against that *gloomy hour*.

We shall, therefore, as the Lord shall enable us, take a view of those arguments which have a tendency to support the

* The Author had formerly joined in communion, at Kirkconnel, with the following worthy ministers, whose memories will always be dear to those who knew them; viz. The Rev. Messrs. Hunter, at Kirkconnel; Little, at Morton; Cuninghame, at Sanquhar; and Muir, at Cumnock, all he believes now in glory.——What a change among mortals does twenty or thirty years make!

the mind againſt the fear of death; and becauſe they are many, ſhall divide them into two claſſes, and conſider,

First; Such arguments to ſupport and comfort us againſt the fears of death, as may be drawn from Reaſon, and are ſtrengthened by Revelation.

Secondly; Such as flow only from Revelation, and which unaſiſted Reaſon could never have diſcovered.

To begin then with thoſe arguments which may be drawn from Reaſon, and are ſtrengthened by Revelation:

1. One great cauſe of averſion at death, is the exceſſive love of this world. To a a man who has his heart keenly ſet upon earthly things, the taking him from them is like tearing away his other half. But is it not evident, not only from the teſtimony of thoſe who had beſt acceſs to know, but alſo from our own experience, that the things of this world cannot yield true laſting ſatisfaction to the rational mind.——Solomon, who had riches

riches in the greatest abundance, who was raised to the highest pitch of grandeur; and, as an eastern Monarch, had the most submissive regard paid to him; who enjoyed every pleasure that heart could wish for, or invention contrive, declared all "vanity and vexation of spi-"rit."—Experience too, that most convincing teacher, must, *in part*, have taught us *all*, that worldly enjoyments are as incapable of satisfying the soul, as wind is of feeding the hungry heart: It may refresh, but satisfy it cannot. The child wishes for manhood, the youth for many things, and the old man for his grave.

2. God, for wise reasons, has made man naturally afraid of pain. We think it impossible to die without agony, and this too creates a great aversion at death. But, to alleviate this fear, let it be considered that death is not so painful as we are apt to imagine. Ask any one who, by * a fall from an horse, or any other accident,

* The Author spoke this from experience; for, when about fifteen years old, he suffered all here described by a fall from an horse, before many witnesses, on the banks of the Esk, when mounting to pass that river.

accident, has been ſo far on the verge of death, that he ſuffered all he would have endured tho' he had then really died; and who, in appearance to ſpectators, and as to his own conſciouſneſs of exiſtence, was, for the time, really dead; and he will tell you that he felt nothing hurt him; that he was no more ſenſible of pain than if he had been falling aſleep. Alſo, on the man waſted with age, ſpent with care or ſickneſs, does death come inſenſibly, like ſleep on the weary traveller. Hiſtory informs us that God has, in innumerable inſtances, made death ſo little painful or awful to his people, that they died in the utmoſt compoſure, with ſerenity and joy; and that many, in times of perſecution, endured tortures unheard of in the world before, and went to the ſtake and gibbet with much compoſure, and with pleaſant and joyful countenances; ſo that a heathen ſoldier, a ſpectator and guard, in one of theſe days of martyrdom, could not contain himſelf, but cried out "Great is the God of the Chriſtians." Yea, ſo kind hath the Author of nature been to us, that in ordering the human frame, he has contrived it ſo as exceſſive

pain

pain or ſickneſs deſtroys all ſenſation, ſo that at the moment of the ſeparation of ſoul and body we feel no pain, becauſe the ſenſes are then lulled aſleep, and our bodies have no more ſtrength to hinder the ſouls departure, ſo that the life goes calmly off like the tapers dying flame. But,

3. Is life itſelf free of uneaſineſs? Is not man born to trouble as the ſparks fly upward? No ſooner is one difficulty got over than another comes. Often a multiplicity of cares and afflictions diſtreſs the man at once; or, if he is one who has not got the maſtery of himſelf, the deſire of gratifying different paſſions rend the very ſoul.—Have we one inſtance in hiſtory, either ſacred or profane, of a life ſpent without any difficulties? Are there in the circle of our acquaintance any who have been always free from trouble? Perhaps their troubles have been ſuch as have eſcaped our eye, ſuch as they never told us of; but they themſelves know what cares fill their own breaſts, what perplexities diſturb the inward quiet of their minds.—Exceſſiv

pain makes men earneſtly wiſh for death. It was this made the Emperor Adrian cry out, "How miſerable is it to ſeek death and not to be able to find him!" The grave is a refuge from ſickneſs and ills of every kind. "There, ſays Job, "the wicked ceaſe from troubling, and "there the weary be at reſt. There the "priſoners reſt together; they hear not "the voice of the oppreſſor. The ſmall "and great are there, and the ſervant is "free from his maſter."——The ſufferings this upright man endured made him earneſtly wiſh for the grave as his ſure haven of repoſe, and cauſed him utter that bitter and pathetic exclamation: "Wherefore is light given to him that is "in miſery, and life unto the bitter in "ſoul? which long for death and it "cometh not, and dig for it more than "for hid treaſures? which rejoice exceed-"ingly, and are glad when they can find "the grave."

4. Reaſon gives us cauſe to believe that our being ſhall not end with our preſent life. Can it be thought, that if there is a God, which all nature proclaims aloud, and

and if he is juſt, which his works declare and the very idea of him requires; that vice ſhall eſcape proſperous and unpuniſhed, while virtue goes miſerable and unrewarded, as would often be the caſe if there were no future ſtate.——Does the ſoul of man which thinks, reaſons, and draws conſequences, depend upon matter? Will that which is not matter ever die, ever be conſumed?——Man has a ſenſe of right and wrong, condemns or abſolves himſelf for every action; which plainly ſhows him capable of being judged in ſome future period of exiſtence. Man's life muſt be continued beyond the grave, elſe why is he entertained with the delightful hope of immortality? Sure nature never gravitates towards nothing; nor is that noble principle implanted in the ſoul in vain. But,

5. Suppoſe there was no ſuch hope as this--were man in his preſent fallen ſtate to be exeemed from death--inſtead of being a bleſſing, ſuch an exemption would be a heavy curſe. Our ſtreets would daily be crowded with the moſt melancholy ſcenes; old men bowed down

with age and infirmity, ſtooping towards the grave, and in vain wiſhing that the thread of their life might be cut. Our ears would be filled with the groans and cries of thoſe who live in endleſs agony and pain, panting for the diſſolution of ſoul and body, without the ſmalleſt hopes of relief. All our chambers would be filled with beds of languiſhing; our houſes would become noiſome hoſpitals; we ourſelves would ſoon feel the miſery, and it might be ſaid of earth as is ſaid of hell, *there ſhall be no death there.*

Should not this then make us admire and adore the wiſdom and goodneſs of our God, who, to the juſt, hath turned the curſe into a bleſſing, and hath made death not only a deliverer from a ſtate where there is nothing can ſatisfy the ſoul; not only an exit from a vale of miſery and woe, but an entrance into a life of joy and happineſs, which ſhall know no end: Which brings me in the

Second place, To conſider a few of the conſolations againſt the fear of death, which

flow only from Revelation, and which unassisted Reason could never have discovered.

The arguments afforded by the light of nature to reconcile us to death, and to show that our being does not end with our present life, though encouraging, yet are feeble and uncertain when compared with those which flow from our holy Religion.

1. Every part of revelation confirms the important truth, that there is a resurrection of the dead. The whole of Christianity is built upon the certainty of a future state; for by the gospel "life "and immortality are brought to light." In this hope the prophets, apostles, and martyrs all died. Abraham knew that "he had no continuing city here, but "he looked for one to come, whose foun-"dation is in the heavens, whose builder "and maker is God." Job knew this, "If a man die, says he, shall he live "again?" Or, as the words may be translated, if a man die he shall live again. "All the days of my appointed time will

"I wait till my change come. As the "waters fail from the seas, and the flood "decayeth and drieth up; so man lieth "down and riseth not till the heavens be "no more." This encouraged that good man against the fear of death: "For I "know, saith he, that my Redeemer liv- "eth, and that he shall stand at the latter "day upon the earth. And though, after "my skin, worms shall destroy this body, "yet in my flesh I shall see God: whom "I shall see for myself, and mine eyes "shall behold, and not another; though "my reins be consumed within me."—— The apostle Paul answers an objection which may be brought against the truth of the Resurrection: "But, says he, some "will say how are the dead raised up, "and with what bodies do they come? "Thou fool, that which thou sowest is "not quickened, except it die. And that "which thou sowest, thou sowest not that "body that shall be, but bare grain, it "may chance of wheat, or of some other "grain. But God giveth it a body as it "hath pleased him, and to every seed his

"own

"own body *." Other things in nature, and even the very insects themselves teach us the same. They lie entombed for a season, and come forth beautiful inhabitants of the air.——If God works such wonders for small things like these, will he not much more exert his power and wisdom in behalf of man? Cannot that same power which created an Universe out of nothing, gather every scattered member; re-unite every particle of disseminated dust; and raise the dead to life again? Yes: He can, and he will. For though we are under the curse of a broken law, and condemned to mortality; yet, by our Redeemer, we have obtained the victory over death and the grave.—— Jesus Christ himself hath passed through that gloomy vale. He was the first fruits from the dead.——He is "the resurrection and the life," and hath assured all his faithful followers, "that as he liveth they shall live also."——He hath ransomed us from the power of the grave; tasting death for us, and taking the poison out of

* See the Author's Sermon upon the death of Lady Auchinleck. pages 8 & 9.

of that bitter cup. And now, as God ſaid to Jacob, fear not to go down into Egypt, for I will go with thee and bring thee up again; ſo every true believer may hear Chriſt ſaying unto him, fear not to go down into the grave, that den of rottenneſs, and houſe of corruption; for I will go with thee, and bring thee up again. But,

2. The ſoul, anxious about ſalvation, and under a deep ſenſe of demerit, may ſay, alas, my obedience hath not been perfect. The law is holy, and God is holy; and though I am convinced I ſhall riſe again at the laſt day, yet what is that to me when I know not whether I ſhall be happy or miſerable; a load of guilt preſſes me down, which I am afraid will ſink me into endleſs woe; and, oh! an eternity of miſery is an awful thing to me.

Conſider, O ſincere Chriſtian, that theſe very words from thee are a good ſign that "thou art not far from the kingdom of God."—Forget not that the ſting of death is taken out by Chriſt.—And tho' thou mayeſt have the guilt of many ſins cleaving

cleaving to thee, yet the Redeemer's blood can cleanſe thee from them all. Know that the king of Iſrael is a merciful king. The millions of pardons he hath granted hath not leſſened his ſtore. The ten thouſands waſhed in the blood of the Lamb, have not taken away its purifying virtue. "Though your ſins be as ſcarlet, "ſaith the Lord, they ſhall be as white "as ſnow; though they be red like crim-"ſon, they ſhall be as wool."——Conſider, O devout Soul, that thy help is laid upon one who is "mighty to ſave," and precious to redeem; one who is "able to "ſave to the very uttermoſt all who "come to God by him." Conſider that "there is now no condemnation to them "that are in Chriſt Jeſus;" that God hath "given his own dearly beloved ſon, that "whoſoever believeth in him ſhould not "periſh, but have everlaſting life." Conſider that "all things are yours; whe-"ther life or death, or things preſent, or "things to come, all are yours and ye "are Chriſt's and Chriſt is God's."

3. O believer, let the happineſs of heaven make thee wiſh to be free from this

vain world, and "to be with Chrift "which is far better." Here thou art at a diftance from God, but there thou fhalt fee him as he is and enjoy him in all his fulnefs, and in all his glory.----What is there uneafy here that thou wouldft be freed from? What delightful that thou wouldft enjoy? In heaven thou fhalt avoid the one, and obtain more than the other.——Here there is many a wifh unfatisfied, many a hope difappointed; but there every thing that can fatisfy the foul fhall be found in the greateft abundance, and in the higheft perfection. There enjoyment fhall far exceed hope; "for "eye hath not feen nor ear heard, neither "hath it entered into the heart of man to "conceive the things which God hath "laid up for them that love him."——Here things are continually changing: What we efteem foon leaves us, or we foon leave it; but there, every thing, yea, we ourfelves, fhall continue unchanged through everlafting ages.—In heaven there will be no unjuft man, no deceitful friend, no malicious enemy, no irregular paffions, no alluring temptations, nor any corrupt heart; but all fhall be love! all friend-

friendſhip! all perfection! "For this is "that mount Zion that is above, the city "of the living God, the heavenly Jeruſa-"lem, where dwell an innumerable com-"pany of angels, the general aſſembly and "church of the firſt born, which are writ-"ten in heaven; God the judge of all, "the ſpirits of juſt men made perfect, "and Jeſus the Mediator of the new co-"venant," that friend and lover of ſouls.

4. Let us remember that without holineſs no man ſhall ſee the Lord. This is the proper preparative againſt the fear of death, and the proper preparative for communion with God at his table. "Who is the man that ſhall aſcend unto the hill of God?"----and, ſaith the ſame inſpired writer, the "righteous hath hope in his death."——To put off beginning a holy and a religious life from day to day, as is, alás! too too often the caſe; and then to ſet about it when we are under the apprehenſions of death, or when it hath already ſeized us, is ſurely as great folly as it would be for a ſailor to put off the learning of navigation until he is lanched out into the ocean, the ſtorm is ariſen,

and he knows not what to do.—That we ſhould live a godly and a virtuous life, is the very thing the apoſtle exhorts to when concluding this ſubject, in his delightful firſt letter to the Corinthians. "Therefore, "my beloved brethren, ſays he, be ye "ſtedfaſt, immoveable, always abounding "in the work of the Lord, for as much "as you know that your labour ſhall not "be in vain in the Lord."—The man who lies down to ſleep with a breaſt calm and ſerene, can tell what ſweet repoſe it gives to have an innocent and undiſturbed mind. In like manner, the having "a "conſcience void of offence towards God "and towards man," muſt yield much peace and comfort in a dying hour.—How well grounded the hope which reſts on this promiſe, "be thou faithful unto "the death, and I will give thee a crown "of life?" How fixed this truth, that "what a man ſows that ſhall he alſo "reap?"

5. There is no better preparation for death, than that of meditating frequently upon it. Our Saviour often brings his own death and that of his followers in view,

view, as the beſt way to make them religious.

A worthy father, when dying, deſired of his thoughtleſs ſon, that he would retire, though only for a quarter of an hour, every day and think on death. The promiſe, made and performed, was the bleſſed means of reclaiming the young man, and he became a religious_uſeful member of ſociety.

Would we retire, though it were but a part of an hour every day, into our cloſets, aſking ourſelves the queſtion, and reflecting thus: 'Am not I duſt, and 'muſt not I return to duſt again? Yes, I 'muſt. But what need I fear? for my ſoul 'ſhall never die, neither ſhall my body 'be injured but perfected. It ſhall leave 'nothing in the grave but the ſeeds of 'death and of corruption, nothing but 'what would unfit me for immortality. 'For this corruptible frame ſhall put on 'incorruption, and this mortal ſhall put 'on immortality; and *death* and ſickneſs 'and pain *ſhall be ſwallowed up of life* and 'health and joy. My dear Redeemer

'came

'came down from heaven to earth and 'died for me, and ſhall not I ſubmit to 'death that I may leave this earth and go 'to him?'——Would we thus think often on death, we would thereby render it familiar to us, and would not be ſurpriſed by it whenever it ſhould come. Would we repreſent it to ourſelves as a thing, in which there is ſo far from being any real evil, that it is productive of the greateſt good; as that unſeemly veſſel which ſhall tranſport us from this wilderneſs, barren of every true joy, to Emanuel's own land, fruitful of every ſincere delight: Such views of death would greatly reconcile our minds to it, and ere long render the proſpect thereof not only tolerable but delightful.

6. The next argument I ſhall mention, may be drawn from the providence of God. The Lord takes care of us through the whole of life; and can it be thought he will leave us in our greateſt extremity, at the very hour of death? Have we not found, that when at our wits end about difficulties we had to grapple with, by divine providence, we have been

been made to get over them all? And if the Lord guide through the difficult steps of life, can it be imagined that he will leave us to make our own way through the dark and dangerous passage of death? No: He hath said, "I will never "leave thee nor forsake thee." Hear the psalmists sense, in the twenty third psalm: "The Lord is my shepherd, I shall not want. "He maketh me to lie down in green pa-"stures: he leadeth me beside the still "waters. He restoreth my soul: He lead-"eth me in the path of righteousness for "his names sake. Yea, though I walk "through the valley of the shadow of "death, I will fear no evil: For thou art "with me; thy rod and thy staff they "comfort me."

7*thly* & *lastly*, What more proper preparation for death, than solemn communicating and entering into covenant with God?——By covenanting with God I do not here mean the * swearing to any new-

* The Seceders sign or swear a new-modelled Covenant, which they call the old one. In it they bind themselves to extirpate Prelacy, and are the first *Religious* who made

new-modelled covenant, which the ſwearers cannot, or * do not underſtand. The making them do ſo is as abſurd and more heinous than making them, popiſh like, pray in an unknown tongue.

By covenanting with God I do not mean our contracting or bargaining with him for our receiving ſuch and ſuch bleſſings upon our obedience or performing ſuch and ſuch conditions; for this is going back to a covenant of works. It is truſting our ſalvation, not to our Saviour but to ourſelves, not to grace but to works,

made women ſwear public or national Covenants. No ſuch thing was done in Iſrael, as the Bible plainly ſhews us in the tenth chapter of Nehemiah and elſewhere. Nor was any ſuch thing done by our worthy Anceſtors, whoſe national covenant, by God's bleſſing, preſerved the proteſtant Religion.—The Author has ſeen copies of that Covenant, with the original ſubſcriptions of our Nobility and Commons, but not one woman ſubſcribes. Amidſt national calamities, they betook themſelves to prayer: Let their daughters go and do likewiſe.

* The Author knows one man who ſwore the new-modelled covenant, and being afterwards aſked the meaning of *Latitudinarian*, which principles he had ſworn he renounced, ſaid, he could not tell but H—— P—— could tell for he had an *Engliſh Dictionary*.

works, and not to the gospel, but to the law, by which, the Apostle assures us, no man can be justified; for there is no man perfect, and perfection in obedience, and that in the strictest sense of the law, is necessary in order to justification, and to obtaining salvation, by the law.

But, by covenanting with God, I understand our accepting or taking hold of God's covenant of Redemption and Grace, and our dedicating and devoting ourselves unto him.

We, by divine aid, take hold on God's covenant, when, from our knowledge of the nature of God, and of ourselves, we approve of the great plan of redemption by Jesus Christ, as worthy of God, as necessary and well suited to man: When we believe in Christ as the promised Messiah, listen to him as the great Teacher sent from God, and rely on the atonement he hath made for our justification, and on the intercession he is making for our obtaining grace to help in every time of need: When, from a deep sense of our need of a Saviour, we accept of him in all his

 offices,

offices and cleave to him as our righteouſneſs, our ſtrength and our redeemer: When we ſubmit to his laws, and watch, pray, and ſtrive that we may conſtantly obey them—ſtrive that we may reſemble him in temper as well as conduct, and may attain to the higheſt degree of perfection in holineſs that we are capable of in this life: When we go to him as "the phyſician of value" that our ſpiritual diſeaſes may be healed,—go to him that we may be fed and led by him as the "good ſhepherd," comforted by him as "the conſolation of Iſrael," ſupported by him at death, protected by him in judgement, and made perfectly bleſſed with him through eternity.—Now this is accepting of God's covenant.—But we muſt alſo dedicate, devote and ſurrender ourſelves unto him, and this muſt be a hearty ſurrender: "My ſon, ſaith God, "give me thine heart." It muſt be an entire ſurrender of all we have and are and can do, ſubmitting all to the will of his providence as well as to his laws. We muſt keep back nothing from him, being convinced that we are in the trueſt and nobleſt

ſenſe

ſenſe our own when we are moſt entirely his.

By ſolemn communicating we receive the ſeal of that covenant, and ratify our acceptance thereof over the repreſented ſacrifice of our Saviour's death, over the ſymbols of the broken body and ſhed blood of our dear Lord.—In order thereto let us go to him to-morrow at his table with proper diſpoſitions of heart—and, O that we may all be found having on the "wedding garment!" Let us go, and by faith and fervent devotion, feed on Chriſt. Let us go with hearts ſorrowing for ſin as the bitter cauſe of all his ſufferings and of all ours. Let us look on him whom we have pierced and mourn; for we need not blame the cruel Romans nor yet the more ſpiteful Jews, ſince our ſins crucified the Lord of life and put the king of glory to an open ſhame.—Our fall in the garden was the cauſe of his ſorrow and bloody ſweat there. Our prayerleſs ſilence produced his cries. Our ſinful pleaſures extorted his groans. Our covetouſneſs ſtripped him naked. Our pride crowned him with thorns. Our

want of love to God and man made him ſuffer ſo much from both. Our unbelief was the ſpear which wounded his ſide. Our ſins and iniquities pierced his hands and his feet.——Let us then, my brethren, go to our Redeemer in the exerciſe of gratitude and love, our ſouls breathing after him in the language of fervent elevation——"As the hart panteth "after the water brooks, ſo longeth my "ſoul, dear Redeemer, for thee, my fleſh "and my heart cry out for thee. Whom "have I, O Lord, in heaven but thee? "what on earth to be deſired like thee? "To teſtify my love to thee I will go to "thy table. I will commemorate thy "ſufferings with gratitude. I will re-"member thy death with the warmeſt "affection, for thou diedſt for me.——O! "that I had a thouſand hearts to give "thee, a thouſand lives to devote to thy "ſervice; they ſhould all all be thine."

Let us, my brethren, attend on this goſpel ſolemnity with ſorrow on account of our wanderings in time paſt, and holy purpoſes to walk circumſpectly for the time to come; with a ſenſe of our own weakneſs,

weakneſs, and our abſolute need of grace from on high, joined with a firm reliance on the power and faithfulneſs of our Emmanuel, who has bid us "aſk and "receive, that our joy may be full." Thus let us encompaſs the alter of God, and go to him as our "chiefeſt joy."

May the Lord bring us into his banqueting houſe, and his banner over us be love! May this goſpel feaſt prove effectual, through his bleſſing, for confirming our faith, for enflaming our love and enlivening our hope, that we may "go on in the ſtrength of the Lord;" and having finiſhed our journey in the wilderneſs, may, without fear, "paſs thro' "the ſwellings of Jordan!"——may, when death comes, meet it with joy, and having paſſed thro' its dark vale, may be brought to the promiſed land, and ſit and feaſt and ſing at that table above that ſhall never be drawn! where we ſhall ſee the Redeemer in all his glory, and where we ſhall bear part in theſe and the like triumphant ſongs; "O death where is thy ſting? O grave where is thy victory? the ſting of death is ſin and the ſtrength

of

" of sin is the law; but thanks be to God
" who hath given us the victory through
" Jesus Christ our Lord, unto him that
" loved us and washed us from our sins in
" his own blood, and hath made us kings
" and priests unto God and his father; to
" him be glory and dominion for ever
" and ever." *Amen.*

FINIS.

APOLOGY.*

THE Family, with their usual goodness, expressed their wish to myself, that I had not said so much of the trifle of five pounds. I was impelled to it by feeling a greater weight of their humanity, and of the generosity of that family, than I was at liberty to particularize. I could instance more five pounds than one of theirs, which have been distributed in charity to the poor of this parish; and even five pounds was a most refreshing thing to the poor at that season. As the Greek poet argued with Jupiter to obtain his request, "It is a small thing to thee, O Jove; but it is "a great thing to me." I myself too, on entering my new Manse, a few years after my ordination, received a genteel present from the Earl of Dumfries and Stair, to assist in furnishing it. *Si ingratum dixeris, omnia dixeris.*

See p. 64.

THE BLESSEDNESS OF THOSE WHO DIE IN THE LORD.

SERMON II.

Preached in the Church of Auchinleck,

Sunday, 19th January, 1766,

Upon occasion of the Death of

LADY AUCHINLECK.

SERMON II.

REV. xiv. 13.

Blessed are the dead who die in the Lord;—that they may rest from their labours; and their works do follow them.

THESE words were spoken from the "excellent glory."—They were designed for the comfort of all true Christians; particularly for the encouragement of John, and his fellow-disciples, under the persecution they suffered, when "in stripes above measure, in "prisons more frequent, in deaths oft," by giving them the strongest assurance, that those who were "faithful unto death" should receive "a crown of life."

MANY and heavy are the trials we are exposed to in this world.—An awful thing it is to meet with death and enter into eternity.—These words are full of consolation against both.

In discoursing from them, we propose, humbly depending on divine aid,

First, To show what it is *to die in the Lord*. And,

Secondly, To consider the blessedness of those who do so: *They rest from their labours, and their works do follow them.*

As to the *first* of these heads: *To die in the Lord*, is to die in the faith of the Lord Jesus Christ, believing the doctrines he hath taught; such as, the being, perfections, and all-ruling providence of God; the immortality of the soul; the resurrection of the body; a future state of rewards and punishments; and a day of judgement, when it will be determined who are to be rewarded, and who punished; what degrees of reward the righteous shall receive, or what degrees of punishment shall be inflicted upon the wicked.

They *die in the Lord*, who die, believing what he, or his inspired servants, taught with respect to the divine nature of Christ, his being the true Messiah, Son of God, and "Saviour of the world;" believing what they

taught

taught with respect to the fall of man, the way of recovery and salvation through a Mediator; who, with their whole hearts, acquiesce in the glorious scheme of salvation revealed in scripture, as worthy of GOD, as necessary and well suited to man; who own, accept of, and love CHRIST, as their teacher, priest, and king; who go to him as their physician, are led and fed by him as their shepherd, and trust in him as their righteousness, their strength, and their Redeemer.

2*dly*, They *die in the Lord*, whose study it was, while in the world, "to live to the LORD"—to live—not to themselves, to the gratifying their own irregular passions, to the following their own foolish imaginations, conforming to the world, and it's false maxims—but to live—to him, to his glory; submitting to his laws, delighting in his ordinances, breathing the same spirit, and treading the same steps with their divine Leader—being, like him, without guile.—Their conversation is not frothy, uncharitable, profane, corrupting the heart; but ornamental, useful, instructing, and exemplary—their actions just, humane, of good report—their lives sober,

temperate,

temperate, watchful, holy.—Amidſt all their hurry of buſineſs, height of ſtation, and opportunities for amuſement, they forget not the duties of piety and devotion, which, in gratitude, they owe to GOD; thoſe duties which David a king, Moſes a lawgiver, Joſhua a general, and the Roman centurion, did not neglect, but delighted in.—The "wiſdom "which is from above," is their ſtudy; "which is pure, and peaceable, and gentle, "and eaſy to be intreated, full of mercy and "good fruits, without partiality, and with-"out hypocriſy."

THUS their faith is not a dead inactive principle, but "purifieth the heart, and work-"eth by love"—ſhines forth in the amiable virtues of the Chriſtian life: it influenceth their obedience, aſſiſts in overcoming temptations, ſupports under afflictions, and fills with joy unſpeakable at death.—The huſbandman tills the ground, and caſts that grain into it which would be uſeful to himſelf, and to his family; becauſe he believes, that the rains will deſcend in fruitful ſhowers, that the ſun will warm it with his enlivening beams, and that in due time he ſhall reap a rich and

plentiful

plentiful harvest. For this he toils and sweats: this supports him under all his fatigue, hoping to bring home his sheaves rejoicing.—The merchant sends his ships afar, trusts his goods, and perhaps his own life, to the storms and waves, from the uncertain prospect of receiving his own with increase. How much more reasonable is it for the Christian to act, and to be influenced by faith, when, of every thing he hopes for, he has the strongest assurance, even the promise of an Almighty, an all-sufficient GOD—of "him who cannot lie;" whose promises are all "yea and amen!"

3dly, They *die in the Lord*, who, though dying amidst many doubts and fears, trust in him for salvation, cleave to him, rely on him; determined, that if they perish, they shall perish where none ever yet were lost, laying hold upon, and lying at the feet of JESUS; meditating with joy on the fate of the humble publican, the woman of Canaan, and on the condescending words of CHRIST, "Him who "cometh to me, I will in no wise cast out.—"Blessed are they who do hunger and thirst "after righteousness.—I will satisfy the long-"ing soul, and will fill the hungry with good "things."

4thly,

4thly, They *die in the Lord*, who die rejoicing in the "hope of the glory of the "LORD." "I know," says Job, "that my "Redeemer liveth."—"I shall be satisfied," says David, "when I awake, with thy likeness."—And saith Paul, "O death, where "is thy sting! O grave, where is thy victory!—I have fought the good fight, I have "finished my course, I have kept the faith. "Henceforth is laid up for me a crown of "righteousness."

THEY meet with death, not as an enemy, but as a friend; not as an officer of justice sent to drag them to an awful tribunal, but as the messenger of GOD, sent to call them home to their father's house.—They know, that death is not an entire end of life, but a beginning to live for ever; not a ceasing to be, but a being born to immortality. They know that the "sting of death" is taken away by CHRIST; that he is "the resurrection and the life;" and that, as "he liveth, "they shall live also."

THE things of nature confirm the pleasing truth, that "there is a resurrection of the "dead."

"dead." The grain ſown, ſaith Paul, teaches it. The herbs too point it out: Behold we the flowers of the garden, how dead they lie all the wet and wintry ſeaſons, when nothing appears on that comely border, which lately glowed with every lovely colour, and ſent forth every fragrant perfume, but red earth, or withered ſtalks, flakes of ſnow, or hoary nipping froſt; we would then think there is a total end of them, that they will never bloom again, were it not that experience hath aſſured us, before ever we were capable of doubting, that they will ſpring forth in the warmer ſeaſons, diſplaying their unequalled beauties, and ſcattering their delicious odours. In like manner, the ſpade ſhall cover us with earth, and we ſhall be mingled with the duſt; but we ſhall riſe again in greater glory: for our bodies ſhall be changed "like unto "CHRIST's glorious body." The inſect tribes teach the ſame. Naturaliſts tell us of ſeveral very common inſects, which, at their firſt coming into being, grovel ſlow and ugly in the duſt; but after being entombed for a ſeaſon, and to all appearance dead, become winged, ſparkling, beautiful, inhabitants of the air: A faint, but juſt reſemblance,

of the change that we must undergo! Will God work such wonders for small things like these, and not exert his power and wisdom in behalf of man? Cannot that almighty power, and infinite wisdom, which created all things out of nothing, gather every scattered particle of dust, every "bone to it's "bone," reunite them again, and "raise the "dead?"

3*tbly*, They *die in the Lord*, who suffer death for adhering to "the truth as it is in "Jesus." Many have there been in the different ages of Christianity, who "counted "not their own lives dear unto themselves, "so that they might keep a good conscience, "and finish their course with joy." Such the Lord remarkably countenanced and supported; so that they went to the stake and gibbet, suffered the most painful deaths, with the greatest composure, and even with joy in their countenances. A Heathen, a spectator in one of those days of martyrdom, beholding the support our holy religion afforded it's votaries, could not contain himself, but owned it's reality, crying out, "Great is the God of the "Christians."—These indeed *died in the Lord!*

Once

Once more, *6thly*, For the encouragement of sinners to repent, they also *die in the Lord*, who, having been "chief sinners," are made to throw down the weapons of their rebellion, and submit to the "King of Glo-"ry:" witness Manasseh, Paul, and many more—who being sensible of their guilt, and knowing that "the King of Israel is a mer-"ciful king," go to him as humble penitents, confessing their sins, and saying, "Lord, "what wouldst thou have me to do?"—who come to approve of the gospel-plan of redemption, and esteem it as the contrivance of infinite wisdom, prompted by infinite goodness, for the salvation of lost sinners—who give themselves to Jesus Christ the Lord, to be governed, sanctified, and saved, by him.

We come now, in the *second* place, to consider the blessedness of those who *die in the Lord*; and that as comprehended in the short summary before us: *They rest from their labours, and their works do follow them:* Words descriptive of the negative and positive happiness of the saints in glory—A free-

DOM FROM ALL EVIL—THE ENJOYMENT OF ALL GOOD.

They rest from their labours.—Man, poor frail helpless man, is in this life exposed to a vast variety of affliction; to dangers, temptations, sorrows, pain, sickness, and to death at the last. He is born in sin; and therefore "born to trouble."

MAN, in this life, has to combat with the power and art of Satan; of him whose "name is Legion," and whose title is, "Principalities and Powers." Soon, daily, must we fall before this arch-enemy of souls, were it not that the "Captain of our Salvation" is an "Almighty King." In Heaven the ransomed ones are for ever beyond the tempter's reach.

MAN, in this life, has to struggle with "manifold temptations," whatever his station, whatever his office be.—Is he honoured? he is tempted to pride: is he rich? to sensuality: is he poor? to dishonesty and discontent.—Is he in trouble? he is tempted to murmuring and impatience, to distrust and unbelief,

unbelief.—In ſickneſs and trials, he groans, and is diſcouraged; in health and proſperity, he deſires forbidden unattainable things, and is enſnared.—In heaven his trials and dangers are for ever at an end.

How often, in this mortal ſtate, are we diſcouraged and caſt down through what we feel, and what we fear! "Deep calleth unto "deep;"—all is darkneſs and diſtreſs; for "the beloved hath withdrawn himſelf."—But in heaven this cannot happen; for there ſhall be "no night there."

In this life, they are afflicted in their bodies, with pain, ſickneſs, and infirmity—in their minds, with ſorrow, vexation, and grief—in their friends, who are fooliſh, headſtrong, undutiful, falſe, or wicked—in their enemies, who are malicious, powerful, cunning, liars, hypocrites, or profane. Thus, like Noph, we are liable to "diſtreſſes daily;" but the bleſſed inhabitants of the New Jeruſalem "no "more ſay, that they are ſick;" with them "there is no more ſorrow, nor crying; nei-"ther ſhall there be any more pain." In Heaven there is, there can be "nothing to "hurt nor annoy."

How

How heavy and frequent our trials from the loſs of our dear friends! every one of whom we muſt mourn, or they us. What is the world to us when they are gone, and we left, as it were, to converſe and adviſe with ſtrangers! The loſs of thoſe in whom our hearts did confide, and who were endeared to us by many delightful circumſtances, is a bitter alloy to all the ſweets of life; it wrings tears from our eyes, and groans from our hearts. Where-ever we go, we receive freſh wounds from the various memorials of our loſs: we "mourn, and refuſe to be comfort-"ed, becauſe they are not."—But in heaven this can happen no more.

In this life, and particularly in this time of ſcarcity, hard is the labour of many to ſupport themſelves, and provide bread for their little ones. They "eat their bread with the "ſweat of their brows"—toil, and perhaps bodily ailments and infirmity, diſtreſs them all at once; ſo that their bodies are an anvil of pain. Now, they are diſcouraged through the pinching ſtraits of this life; but in heaven "they ſhall hunger no more, nei-"ther ſhall they thirſt any more."

And

And have the great no burden to bear? Yea, their very greatness is their burden. Either time hangs heavy on them, and they are toiled even with idleness, or they are burdened with a weight of cares. Their multitude of servants and dependents are their comfort, or their plague; but oftener the latter. Are they ambitious of high honour? the want of it disquiets them: are they arrived at it? it is but a troublesome and a slippery state. So said Adonibezek, Valerian, Tamerlane, and Wolsey; whose sayings, in this respect, I have not suffered you to be unacquainted with.

Add to all these, the labour and struggles the Christian has with his own heart, his deceitful depraved heart, which he cannot get kept in a proper frame, nor to do and suffer as he would have it. Even Paul was made to groan under this burden, and to cry out, "O "wretched man that I am!"

Such, my brethren, such are the labours that agitate and disquiet poor mortals, and from which those who *die in the Lord* do rest for ever. Not only do they rest from their labours, ARE FREED FROM ALL EVIL, but,

2dly,

2dly, THEY are brought to the enjoyment of all good, for *their works do follow them—follow them* to the tribunal of GOD at death, to the judgement-seat of CHRIST at the great day, as evidences of their faith, as proofs of their love to the dear Redeemer—*follow them*, and shall be highly rewarded—rewarded, not with a reward of debt, but of grace—not as meritorious, but as having a claim upon the promise of GOD—upon the promise of him who hath said, that "whosoever shall give a cup of "cold water only, to one of his little ones, in "the name of a disciple, shall in no wise lose "his reward."

YEA, the more good offices and humane actions they have done, the greater will be their inward satisfaction through eternity. Such actions lay a foundation for endless heart-felt joy;—plant heaven in the soul. The pleasing review will be "a continual feast." The higher the degree of holiness they arrive at here, the higher will be the degree of glory conferred on them hereafter. For as in hell the punishments of the wicked will be parcelled out as by just weight and measure; and the more wicked they have been, "so much

"the

" the more torment and ſorrow ſhall be given " them;" ſo in heaven the grace and faithfulneſs of God ſhall ſhine in rewarding every one, though not on account of, yet " according " ing to his works." For " there is one glo- " ry," one degree of ſplendour, " of the ſun, " another glory of the moon, and another of " the ſtars; for as one ſtar differeth from an- " other ſtar in glory, ſo alſo is the reſurrection " of the dead."—How happy thoſe who ſhall obtain even the loweſt place there! how tranſcendent the higher degrees of glory! and how noble the ambition of ſeeking after them *!

The happineſs of the heavenly ſtate is beyond expreſſion, and without compare! Heaven is the ſeat of perfect knowledge, perfect love, and perfect joy.—There are no unſatisfied wiſhes, no diſappointed hopes there; not a groan—not a ſigh. It is the place which almighty power, infinite wiſdom and goodneſs, hath prepared for thoſe whom the King of Glory " delighteth to honour;" the place prepared for the eternal reſidence of the angels—

* O præclarum diem, cum ad illud divinum animarum conſilium cœtumque proficiſcar, cum ex hac turba et colluvione diſcedam! *Cicero de Senect.*

of the dear Redeemer—and of JEHOVAH himself.

WHEN the Holy Ghost would paint heaven to short-sighted mortals, he must take his colours from earth: for we are strangers to the language of immortality; neither can we have any ideas, but from comparison. Therefore is heaven described, in scripture, by every thing which we have any knowledge of that is great, glorious, or desirable, with epithets proper only to eternal things. It is represented by a crown; but then it is "a crown of "glory," and "that fadeth not away"—by a garden; but then, in it are trees and waters of life—by an inheritance; but then it is incorruptible, undefiled, and passeth not away—by riches; but then, they perish not with the using, they make happy in the enjoyment, and endure for ever and ever—by pleasures that never cloy, and joys which know no end; yea, "fulness of joy," and "rivers of pleasure." —It is represented by a city; but then, it's walls are jasper, it's gates pearls, it's foundations precious stones, it's "streets pure gold, "like to transparent glass;" and "the glory "of GOD, and of the LAMB, are the light "thereof."

AND

And to ſhow how faint all theſe deſcriptions are, how far ſhort they come of the grand original; that the half, the thouſandth part, is not told, no not in the word of God, the Apoſtle adds, "Eye hath not ſeen, nor ear "heard, neither have entered into the heart "of man to conceive, the things which God "hath prepared for them who love him."

This, O Chriſtians, this is the glorious inheritance of thoſe who *die in the Lord.*—Need we uſe any arguments to perſuade rational and immortal creatures to ſeek after it? But, alas! though man boaſts of reaſon, yet he often acts the moſt irrational part of any creature on earth; he employs the nobleſt powers about periſhing and hurtful things; is careful about trifles, and deſpiſes rubies; is anxious to provide for a ſhort uncertain life here, and has no proper concern about an endleſs duration hereafter.

Every thing this day calls us to the important duty of getting ready for death. The graves of our dear relations around us, which we paſſed by in coming to this houſe, bodily infirmities in ourſelves or friends, the death

of our fellow-mortals, daily dropping into the grave, on our right hand and on our left, do all call on us to prepare for eternity. "Who "is he who liveth and ſhall not ſee death?" —Of all uncertain things, life is the moſt uncertain. We are well and in health to-day, to-morrow we ſicken and die. We are vigorous and lively this moment, and the next ſtruck down and haſtened to the grave. We know not what a day or an hour may bring forth. The perſon in this aſſembly who bids faireſt for length of days, may this very night be a pale lifeleſs corpſe. Have we any certainty, that God is not this moment giving commiſſion to his angels to call one, two, or three of us, this night into eternity? And ſhould not impenitent ſinners tremble for themſelves? Should not every one be ſaying, with the apoſtles in another caſe, "Lord, is it I?"—How few, my brethren, are now in this aſſembly, who were here forty years ago! they are gone to their "long home," and we muſt ſoon follow. Your parents, your predeceſſors, your little ones, laid in the duſt; your deareſt, moſt beloved relations torn from your very boſoms! They "being dead yet ſpeak;" their language

language is, "Be ye alſo ready."—Ye old, you had need to be ready. Your time here cannot poſſibly be long; your ſun is faſt ſetting; you are ſtooping towards the grave, and muſt ſoon drop into it. Great need have you to improve the remaining ſhort uncertain period of life.—Ye middle-aged, ye ſons of ſtrength, do ye imagine yourſelves ſecure againſt the arrows of death? Has not experience taught you quite the contrary? Have not thouſands, as healthy and ſtrong as you, fallen by his ſudden ſtroke? Are not the healthieſt and ſtrongeſt often moſt ſuddenly hurried into eternity? O be not you deceived by the falſe hopes of many days yet to come; the preſent moments are only yours: "Whatever your hand find-"eth to do, do it with all your might."—"Now is the accepted time; now is the day "of ſalvation." Rouſe you therefore, rouſe you from your ſoul-ruining ſecurity, and mind "the things that belong to your ever-"laſting peace, leſt they be" ſoon, ſuddenly, and "for ever hid from your eyes." God has a right to the beſt you can give, to the flower of your age, and the throne in your hearts; O deny him not his right. Ye little

ones,

ones, ye lambs of the flock, ye too have need to prepare for eternity. There are little graves in the church-yard as well as large ones. Are not some of your brothers and sisters already dead? and may not you die next? Therefore bid your parents tell you about heaven, and the way to it; carefully seek the knowledge of the way to heaven, from your books, and from God's ordinances, that at death you may go to it.

Let all then, of every age and station, from this time forth, use the utmost diligence in preparing for eternity. Seek Christ in the means of his appointment, and "he will "give you life." Are you ignorant? he will instruct you: are you guilty? he will wash you: are your hearts stubborn and unholy? he will subdue and sanctify them, and will do to you and for you "exceeding a-"bundantly above all ye ask or think." Strive to live to the Lord, that ye may die in him; for consider, and consider it seriously, that though the promise in our text is exceeding gracious, yet there is an awful threatening wrapt up in the very bosom of it. Like a razor, move it the right way, it will

run

run very ſmooth and very ſoft; but preſs it the other way, and it will cut very deep. So theſe words, take them as they ſtand, they run ſoftly, and promiſe the beſt of bleſſings: *Bleſſed are the dead who die in the Lord; for they reſt from their labours, and their works do follow them.* But invert them a little, give them their proper antitheſis, and they run thus: *Miſerable are thoſe who die not in the Lord; for they reſt not from their labours,* "have "no reſt day nor night," *and have no works to follow them—no works*, but ſuch as will aggravate their miſery, increaſe the gnawings of conſcience, and add fuel to the flames of hell—*no works*, but ſuch as will multiply thoſe torments which are great and heavy, without intermiſſion, and without end. Fly therefore, O ſinners, fly from "the wrath "that is to come." As the angel ſaid to Lot, "Ariſe—haſte you—eſcape for your "lives—leſt you be conſumed."

2dly, WHILE theſe words ſpeak terror to the wicked, they are full of conſolation to the righteous. Death will put an end to all their ſorrows: "Many are the afflictions of "the righteous; but the LORD delivereth

"him

"him out of them all." Death will introduce him to eternal joy; for "there is joy "sown for the righteous, and gladness for "the upright in heart." They need not be afraid of the pains of death; for the LORD will support his people under them, will give command to death to deal gently with them. They need not be afraid of it's consequences; for their "Redeemer is mighty." In that day in which they depart hence, their souls "shall be with him in paradise." Their bodies shall not suffer injury, but be brought to perfection. They shall leave nothing in the grave, but the seeds of death and of corruption; nothing but what would unfit them for immortality. The LORD hath taken care of you, O Christians, through many difficult steps of life; and will he leave you to make your own way through the dark and dangerous passage of death?—No; he hath said, "I will never leave thee, nor forsake thee." —"Fear not, for I am with thee; be not "dismayed, for I am thy GOD: I will "strengthen thee, yea I will help thee, yea I "will uphold thee with the right hand of my "righteousness."

3dly;

3dly, THE text and ſubject alſo teach us, that when our dear friends are removed by death, we ſhould "not ſorrow as thoſe who "have no hope." For if they were ſuch as were worthy of our eſteem, they are not loſt, they ſhall be found in glory. They are only gone before us; and every ſigh of the heart for their abſence is a monitor to us, to prepare to follow them.—Weep for them we may; for "Jeſus wept" for his friend—it is the laſt reſort of a grieved mind, and often the only relief of the heart, in the agonies of wo. The Heathen ſage, when told his beloved and only ſon was dead, could not keep the tears from flowing down his cheeks: being aſked, why he wept, when that could be of no ſervice to him? anſwered, with much humanity and good ſenſe, "For that very cauſe I weep." But then, we muſt be on our guard, that we murmur not againſt GOD, nor repine at his conduct. He hath given us the conſolations of religion to heal our bleeding woes. There is "balm in Gilead," and "a phyſician "there," to eaſe the wounded heart. JESUS CHRIST is the phyſician; the doctrines he taught are the balm—by him "life and im-"mortality are brought to light." He will

be the "plague of death," and "the de-
"ſtruction of the grave. The hour is com-
"ing, when the dead ſhall hear the voice of
"the Son of GOD; and they who hear
"ſhall live. Them who ſleep in JESUS,
"GOD will bring with him."—We ſhall meet our dear righteous relations in heaven, there TO SPEND AN ETERNITY TOGETHER; and an ETERNITY where affliction cannot wound, nor death ſeparate any more. Wherefore let us comfort ourſelves, "and comfort
"one another with theſe words."—Our children, our friends, are only lent: when GOD gave them to us, we knew that they were mortal. They were ours only till death—till the LORD ſhould ſee proper to take them away; and when he does ſo, he takes but what he gave. Did we not enjoy them longer than we deſerved; and can we reaſonably repine? We, poor mortals! would fain rule heaven and earth, for our preſent ſatisfaction; and if we had our will, JEHOVAH's higher houſe muſt remain empty. But is it not reaſonable, that our houſes ſhould be emptied, that heaven may be filled? Muſt the great wheel of Nature ſtop, and the great plan of Providence be diſconcerted for us?

THUS

THUS, my brethren, we have ſhown what it is to live and die in the LORD; and have conſidered the bleſſedneſs of thoſe who do ſo. Reviewing the ſubject, have we not cauſe to lament, that there are ſo few in our day, who thus live and die in the LORD; eſpecially among thoſe in the higher ſtations of life? When perſons of that character are taken away, the loſs is indeed very great; and every friend to religion muſt ſincerely lament it. But JEHOVAH's higher houſe muſt be filled! the ſaints, though uſeful on earth, though the ſalt of it, muſt not be always detained from their GOD.

I NEVER indeed thought the pulpit a proper place for meddling much with particular characters; nor ought any thing to be uttered from this ſacred place, that even envy itſelf could conſtrue into flattery. But "ſhall "the righteous be taken away, and no man "lay it to heart?" You will, my brethren, agree, that regard for the honour of religion, and juſtice to a character which ought to be had in everlaſting remembrance, call on me this day to mention a few things, deſcriptive of the worthy perſon, the pious Lady whoſe

death we now mourn *. Were I to indulge myſelf in panegyric, I ſhould treſpaſs againſt the very character I am about to deſcribe: for ſhe "knew not to give flattering titles "to any;" modeſt worth was what ſhe admired, and was herſelf poſſeſſed of.—She was early deprived of her parents, but happy in a religious education, under the direction of a near relation †; by whom ſhe was taught, not the Shibboleth of a party, but that charity which, far from being confined to any ſect or denomination of Chriſtians, loves the image of JESUS where-ever it is to be found. Her tender mind was early impreſſed with a ſenſe of divine things, which diffuſed it's happy influence throughout all the ſucceeding periods of life. Her devotion, her regular exemplary attendance on divine ordinances, were

* Mrs. Euphame Erſkine, late ſpouſe to Alexander Boſwell of Auchinleck, Eſq; one of the Lords of Seſſion and Juſticiary, who was daughter of Colonel John Erſkine, ſon to Sir Charles Erſkine of Alva, and Mrs. Euphame Cochrane.

† Her mother died when ſhe was about a year old, and her father the Colonel was ſoon after ſeized with a palſy, which ended in death. She was brought up by her grandmother, Lady Mary Cochrane of Ochiltree, daughter of Alexander, Earl of Kincardine.

were known to all: her meekneſs, humility, and prudence, to many; her compaſſion for the diſtreſſed had many witneſſes: the "caſe "of the poor ſhe wiſely conſidered;" beſtowing with a liberal, and, for the moſt part, with an unknown hand.—Regardleſs of thoſe vanities and paſſing trifles which attract the mind, and ingroſs the attention of a thoughtleſs world, her heart was ſet on better things; religious converſation was her delight; the holy ſcriptures the food of her ſoul, her morning and evening repaſt. The righteouſneſs of the dear Redeemer was her truſt, her hope, her joy. To her "CHRIST was indeed "precious;" and that in all his offices: in him her warmeſt affections centered; of him ſhe delighted to read, and hear, and ſpeak.

IN family and relative duties, how amiable! Her ſtudy was to ſoothe the cares, alleviate the afflictions, and promote the happineſs of her huſband*. Her unwearied attention

* September 25th, 1788. He much lamented her death. I this moment feel ſome of his Lordſhip's words at our firſt interview, ſome months after that mournful event—which have often occurred, and I have ſometimes told. Speaking of his

tention to bring up her children for GOD, and her mildness to her servants, was remarkable: these things we may now read in the deep sorrow of every individual of the family.—While "she sought first the king-"dom of GOD, and it's righteousness," the concerns of her household were by no means neglected. Of her it might with great propriety be said, That "she guided her affairs "with discretion:" few perhaps ever felt, or more conscientiously practised, the Apostle's injunction, "Be not slothful in bu-"siness, but fervent in spirit, serving the "LORD."

BY such a happy mixture of regard for religion, and the business of civil life, in which every duty had it's proper place, she was an ornament to that station in which Providence had placed her, and became an example worthy of imitation, to persons in every sphere of life.

As the great Redeemer had been her joy through

loss—"I feel," says he, "as if the one half of me were torn "away." It was *then* he was first observed to stoop when walking.

through life, so was he her support at death. When expressing her longing desire after the glory he hath purchased, and "prepared for "them who love him," and being asked, Whether she would be content to live some time longer, for the comfort of her dearest friend, and the benefit of her family? her answer was, "To be with CHRIST is far bet-"ter." During the course of her death-bed-affliction, she behaved with that serenity, composure, and resignation, which are the genuine effects of true religion, and for which she had always been very remarkable.

THOUGH apprehensive of death, she was no wise dismayed. At length, being brought very low, she was heard to utter these words, "I have fought the good fight; I have fi-"nished my course; I have kept the faith; "henceforth is laid up for me a crown of "righteousness."—She spoke no more; but in a few minutes entered, as we have the strongest reason to believe, into full possession of that glory, and of those joys, for which her soul so ardently longed, and for which it was the constant study of her life to prepare.

To

To the real friends of religion, the memory of ſuch as Lady Auchinleck will ever be dear. As ſhe lived univerſally eſteemed, ſhe died univerſally lamented. But while we mourn our own loſs, let us rejoice in her felicity. Bleſſed is ſhe, for ever bleſſed: for ſhe "liv-" ed to," and "died in, the LORD."

To conclude, "Let us not be ſlothful; "but followers of them, who, through faith "and patience, are now inheriting the pro-"miſes;" always remembering, that if we would "die the death of the righteous," we muſt live the life of the righteous. In this way only can we hope that our "latter end "ſhall be like his."

MAY GOD give us all grace to "live to the "LORD," that we may *die in him*, and "be "for ever with the LORD." *Amen.*

ON THE

PROVIDENCE

OF GOD.

THREE SERMONS.

Nam—*vacat exiguis rebus adesse Jovi.*

GOD suffers not the pain of recollection, nor the anxiety of forethought. His intelligence requires no reasoning—Neither propositions, premises, nor deductions, are necessary to Him. He is purely intuitive. Sees equally what every thing is possible to be—All truths are but one idea only. All space but a single point, and Eternity itself but an instant.

Behold the fowls of the air, they sow not, &c.

Consider the lilies of the field, they toil not, &c.

ADVERTISEMENT.

THE first of these Three SERMONS was preached on Sunday November 25th, 1787, the birth day of Lady Elizabeth Penelope Creichton, only child of the right honourable Patrick Earl and Margaret Countess of Dumfries. The Author had received Five Pounds sterling to distribute among the poor in the Parish of *Auchinleck*, which he did on the Monday, at a meeting in the Church. The young Lady had been dangerously ill of a fever at London; from whence, after her recovery, the order was sent, with other donations to other Parishes, in which that noble Family, as Patron and Landlord, has the chief interest. The Author's heart was gladened on the Tuesday, a very cold frosty but fine clear sunny day, to see columns of smoke ascending from so many little huts, the houses of the poor, now warmed with the young Lady's bounty, and that of her parents. While writing this, many pleasing thoughts crowd into the mind! A young Lady, thus educated, what a blessing to Society! *&c. &c.*

THE

DEDICATION.

TO

LADY ELISABETH PENELOPE CREICHTON.

MADAM,

I WILL pay you no Compliments until you are got out of leading ſtrings, and are your own Governeſs. You have reaſon to thank GOD, in this modern age, that you have SUCH PARENTS—PARENTS entruſted with an Heireſs—a Counteſs—a Child taken by wiſe men from her nearer Friends, and committed to them.

I REJOICE

I REJOICE to hear of the dawnings of Wisdom, and to see the progress of Humanity in you. Continue, my dear young Creature, continue to increase in Wisdom and in favour with GOD and Man.

THAT the LORD may give you the generosity and taste of your grand Uncle, the EARL of DUMFRIES and STAIR; the piety of his Lady of the family of ABERDEEN; the prudence and charitable disposition of the Countess your Mother, with the honest warm friendly heart of the Earl your Father, is the earnest Prayer of,

Madam,

Your humble Servant,

JOHN DUN.

SERMON III.

ON PROVIDENCE.

REV. xix. 6, 7.

——The Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to him——

TO be at ſea in a dark night, amidſt rocks, on an enemy's ſhore, no lights, no food, no pilot, is the ſituation of man without a divine Providence. * This delightful Doctrine is the Song of all intellectual ranks, from man on earth, to the Seraph in Heaven; THAT GOD, INFINITELY WISE, AND INFINITELY GOOD, SUPERINTENDS, DIRECTS AND GOVERNS ALL.

* For explanation of the context, *vide* the Appendix to this Volume.

THAT the Univerſe is not without a Governor, is the voice of reaſon, and the voice of religion; and hath been ſo in all ages, and with all men, where * ignorance, indolence, depravity or profaneneſs did not prevail.

THE exiſtence and ſelf-exiſtence of GOD may and has been ſucceſsfully argued, in innumerable inſtances, from the neceſſity of a FIRST CAUSE, evident in all his works, and from "the wonders he hath done."

HIS goodneſs breathes in the air, warms us in the ſun, protects us from the cold, refreſhes us with the return of the Spring; and, in Autumn, fills our barns with ſtore, and our hearts with food and gladneſs.

SOME men deny a Providence from an † affectation of ſingularity, helped on by a depraved

* IGNORANCE, as amongſt the barbarous nations—Indolence, as the Epicureans—Depravity, as ſtupid perverſe men—Profaneneſs, as the impudently wicked—Unpolite too, with all their politeneſs.

† As David Home, that friend to vice, whoſe conſtitution would not allow him to practiſe it, who, in his laſt days, as one

praved nature, soured and become outrageous by disappointment. Or, it is denied by mules, or butterflies of men, who scarce know themselves what they believe or what they deny.

THAT GOD made the world every unbarbarian, every unbiased man, owns, or may, by a very few questions, be made to own: for, although we have many practical Atheists, we have not one man capable of reason, that is two minutes at a time an Atheist in theory.

AND if GOD made the world, will he take no care of it? He blames the * ostrich, and will he neglect his own creation? What would become of the sun, moon, stars, and planets, if he did so? What jarring, what confusion, and what "crush of worlds!"

of his intimate acquaintances assured the Author, had not that serenity of mind which some would have us believe; and who, having been neglected or outstripped, when a candidate for preferment, waged war against heaven and earth. He felt the genius GOD had given him; but did not use it for the honour of GOD. An ungrateful conduct too, too common!

* Job xxxix. 13, 14, 15, 16.

But alas! what jarring confusion and other ills, *moral* and *natural*, prevail amongst mankind? Hath not the Lord forgotten, hath not the Lord forsaken the earth? No, my brethren, He hath been provoked, in a great measure, to forsake the earth; but he hath not done so—otherwise the scene would be a thousand times worse than it is. For five ills we should have five thousand. All would be misery—earth would be hell.*

But do not many things appear dark and unexplicable in the methods of God's Providence? Yes; and always will and must appear so to short-sighted knowledge-limited mortals.

We now see but "part of his ways," and are strangers to the grand designs of Him whose

* What shocking barbarities are men capable of? What would man be without religion? Even a false religion civilizes men, What must the *true* do if believed? Thus hypocrisy, though bad, does less harm, when concealed, than open profaneness. Jesus teaches us religion in perfection, even to love our enemies, Matth. v. 44. We approve his precepts, and would go with him. Who is it that carries us whither we would not; that leads us to hate even our friends?

whoſe wiſdom is infinite; who rules not a *kingdom*, but an *univerſe*; and that not for an *age*, but for *Eternity*.

WHAT our bleſſed Saviour ſaid on another occaſion, holds true here, "What I do "now thou knoweſt not; but hereafter thou "ſhalt know." When the great plan of Providence ſhall, at the laſt day, be laid open before an aſſembled world, then ſhall the reaſons of the divine conduct appear. Then ſhall we ſee, though difficult now to believe it, that the LORD hath been wiſe and good in all the methods, in all the diſpenſations and ways of his Providence with reſpect to us. Then ſhall many ſay with David, "It hath been "good for me that I have been afflicted." Then ſhall angels and men join in one ſong, THAT THE LORD HATH DONE ALL THINGS WELL.

BUT don't we often ſee the righteous low, depreſſed and afflicted, while the wicked are proſperous and flouriſhing as the green bay tree? Yes; but let it be conſidered, that, as the worſt man has ſome good things about him, and, as GOD is juſt, he will not ſuffer

what

what is good to paſs without ſome token of his approbation. And as the wicked are to have all their reward in this life; therefore, God gives them, and often in great abundance, the good things of it. "And verily "they have their reward;" but their proſperity frequently is their curſe, and their ruin. Upon the other hand, as there is no man ſo good but that there is ſomething bad in him, and as he is to get all his puniſhment in this life; ſo he is often in various afflictions and diſtreſs. But his afflictions prove a bleſſing to him and to the world. They make him wiſe and good. They make him know God and himſelf. They make him feel the power and reality of Religion; and "work "out for him a far more exceeding, and an "eternal weight of glory." The world owes the beſt human Writings in it, moral and divine, to the baniſhment, or impriſonment, or confinement of their Authors. *

Farther, God graciouſly intends, that the afflictions of the righteous man ſhould be a mean

* Baniſhment, as Cicero and Seneca—Impriſonment, as Baxter and Rutherfoord—Weak ſickly conſtitution, as Pope.

mean of keeping him in the way of righteoufnefs; and this, from the nature of things, and by the bleffing of God, they evidently do.

The Faith, Patience, Refignation, and other graces of the Chriftian are tried. They fhine forth in the ferenity of mind, peace and joy, which he poffeffes, amidft clouds of darknefs, diftrefs, perplexity and difappointment. Religion is thereby recommended to others, who examine and embrace it.

Most of mankind do, in general words, acknowledge a Providence; but when they come to particulars, they feem to mean little more by God's government, than a general infpection of human affairs: or, his giving a few laws, and then looking on to fee the world govern itfelf.

No doubt there are certain caufes for certain things; but then, God governs thefe very caufes. There are,

I. Natural

I. Natural Causes:

II. Accidental Causes, or what men call *Accident, Chance, Fortune:*

III. Moral Causes, or the Government of rational beings.

I. NATURAL Causes, or these laws of motion, attraction, repulsion, and the like, by which GOD governs the heavens, earth, seas, air, and all material things. All these the Scripture attributes to GOD; because He is the great source of all. Job's Philosophy is that of our own day, Job xxvi. 7. "He stretch-"eth out the North over the empty place, and "hangeth the earth upon nothing." Even by these (and here is a miracle wrought daily in the sight of all men), even by these, GOD governs the world.

HE rewards or punishes men by a wholesome or pestilential air; by fruitful, barren, or bad seasons. He hinders or promotes their designs, by winds and weather; by a forward or backward Spring; by an early or late Harvest: and makes nature give laws to men, and set bounds to their passions, their schemes,

ſchemes, their intrigues; makes it to overthrow the moſt powerful fleets and armies; to defeat the wiſeſt counſels; to arbitrate the diſſenſions of princes; and to determine the fate of kingdoms, and of men.

Now, if God govern men by nature, He muſt govern nature too: for neceſſary cauſes cannot be fitted to the government of free agents, without the direction and management of a divine Providence, which guides, exerts, tempers, or ſuſpends the influences of Nature with as great freedom and eaſe, as men act in the moſt trifling affairs of life. God, in ordinary caſes, makes uſe of the powers of nature; and neither acts without them, nor againſt the laws of nature: which makes ſome unthinking men reſolve all into nature, without a Providence or a God. Natural Cauſes, which of themſelves act neceſſarily without wiſdom or counſel, muſt be guided by a wiſe hand.

God produces ſuch effects as they are made to produce by their natural powers. He warms us with fire, invigorates the earth by the benign influences of the ſun and moon,

and other ſtars and planets; refreſhes and moiſtens it with dews, ſprings, fountains and rains from heaven; fans and purifies the air with wind; purges it with thunders and lightnings, and the like.

But then, when and where the rains ſhall fall, and the winds ſhall blow, and in what meaſure and proportion, at what times and ſeaſons natural cauſes ſhall give or with-hold their influence, this God keeps in his own power, and under his own direction. And this is his government of natural cauſes, in order to reward or puniſh men as they ſhall deſerve, Job xxxvii. He cauſeth rain to come for correction or for mercy. God reaſons thus with Job concerning His power and providence, "Canſt thou bind the ſweet influ-"ences of Pleiades, or looſe the bands of O-"rion?" Job xxxviii. 31. This is above human power, but belongs to the Governor of the univerſe: "Fire and hail, ſnow and va-"pour, and ſtormy winds fulfil his word." Sometimes God reſtrains the influences of nature; "ſhuts up Heaven that it ſhall not rain." At other times, "He calls to the clouds, that "abundance of water may cover the earth."

He

He promised to the Israelites, as Deut. xi. 14, 15. "I will give you the rain of your "land in his due season, the first rain, and "the latter rain, that thou mayest gather in "thy corn, and thy wine, and thine oil. And "I will send grass in thy fields for thy cattle, "that thou mayest eat, and be full." He prescribes in what proportion it shall rain, "Be glad then, ye children of Zion, and re-"joice in the LORD your GOD: for he hath "given you the former rain moderately, and "he will cause to come down for you the "rain, the former rain, and the latter rain in "the first *month*. And the floors shall be full "of wheat, and the fats shall overflow with "wine and oil," Joel ii. 23, 24. Yea, GOD appoints on what place it shall rain, "And I will "make them, and the places round about My "hill, a blessing; and I will cause the shower "to come down in his season: there shall be "showers of blessing," Ezek. xxxiv. 26. "And "I caused it to rain upon one city, and caused "it not to rain upon another city: so two or "three cities went to one city to drink water, "but they were not satisfied, Amos iv. 7, 8.

THUS, all natural causes are under the ab-

ſolute and immediate government of Providence. God * keeps the ſprings of nature in his own hand, and turns them as he pleaſes.

We ſee, in a thouſand inſtances, what an empire human art has in nature. Not by changing the nature of things, which human art can never do, but by ſuch a ſkilful application of cauſes, as will produce ſuch effects as unguided nature could never have produced: and if God have ſubjected material nature to human art, ſurely he has not exempted it from his own direction and power.

It is of great uſe to underſtand this, which teaches us what we may expect from God, and what we muſt attribute to him in the government of natural cauſes. We muſt not expect that he will reverſe the laws of nature for us; that, if we leap into the fire it ſhall not burn us;

* Some of our petty Philoſophers, and even Chriſtians in name, laugh at the opinion of a particular Providence. But have they cauſe to do ſo? Do not all things go on as in a chain fitly compacted? And can they imagine a chain that is not compoſed of links? I have altered *non* into *nam*, *p.* 63. for God, *infinite*, can attend to every thing without feeling what we call *care*.

us; or into the water, and it ſhall not drown us. The Providence of God is not concerned to preſerve us, if we deſtroy ourſelves by intemperance and debauchery. We are not to expect that God will work miracles to deliver men from the effects of their own folly and wickedneſs. In ſhort, all the kind influences of Heaven, which ſupply our wants, and fill our hearts with food and gladneſs, are owing to that good Providence which commands nature to yield her increaſe. And thoſe diſorders of nature, which afflict the world with famines, and peſtilence, and earthquakes, are the effects of God's anger and diſpleaſure, and are ordered by him for the puniſhment of a wicked world. The wicked, indeed, are but ſeldom puniſhed in this life; for, if ſo, the righteous muſt ſuffer with them. The ſame country, yea, the ſame ſhip by ſea, and the ſame houſe by land, contains, of both kinds: ſo that, for the ſake of the righteous the wicked are ſpared. Were the wicked to be puniſhed or ſent quick to hell, how wounding would it be to the hearts of their righteous relations? Whoſe heart does not bleed for Aaron on the death of his two wicked ſons? For

II. These

II. THESE causes which we call accidental, the things which we say happen by chance, are all ordered by GOD; but the consideration of this, with other branches springing from the Text, must be delayed.

I CONCLUDE with two Observations, both of which are peculiar to this season and to this day; and are evidences of a divine Providence, and call you to gratitude and thanksgiving.

1. IT is but a few days, my brethren, since we were threatened by the rainy and tempestuous weather, and the Winter season now come, to have all the corns in view of this * place either totally destroyed, fodder and all, by the frosts and the shows which we might expect, and have often seen, at this advanced season of the year. Or, at least, had many reasons to be afraid that our food would have been

* The Church of Auchinleck stands upon a rising ground, and commands one of the finest prospects in that part of the Country. The Sepulchre of the family of Auchinleck is, with the steps down to it, cut out of a rock; and the coffins are put end-ways into long catacombs, with square stones at their mouths: so that, when in the tomb, you see nothing but a square room cut out of a rock below ground.

been rendered unwholesome, and occasion diseases; and consequently some deaths, as was the case at no very distant period. The temporal hope of the husbandman, and the expectation of us all was ready to perish.

But lo! man's extremity is always God's opportunity of manifesting his mercy: for all is mercy and unmerited by us.

Behold! the weather settles; the Winter is suspended; the corns and fodder are dried; our barns are filled with store, and our hearts with food and gladness.

Let none of you prove ungrateful to God Almighty, by abusing these mercies; so as to hurt your reason and your families by drunkenness, or by other vices ruin your precious and immortal souls.

2. The poor among us do not yet find relief——"Alas!" says the needy, "the rigor-
"ous cold is begun: I feel it this day. My
"clothes are bare and scanty; and my fuel,
"to warm my little cottage, where shall I find
"it? I hear of plenty; but Oh! I am expos-
"ed to hunger, and cold, and nakedness."

Providence,

PROVIDENCE, O ye needy ones! has interposed remarkably also for you. There is come to my hand, owing to the generosity and humanity of the Family of DUMFRIES, as much money, which I shall distribute to you to-morrow, as will purchase fuel that may serve you during the more rigid Winter months. And to GOD, and to that Family, see that you do always manifest your gratitude. To GOD, who inspires such with these dispositions as have it in their power to give; and particularly, in gratitude to that Family, pray for the continuance of life, and for every blessing to that very young LADY, who, being * recovered, has sent you this supply: for the charitable gift is immediately from her. *May God bless this Sermon for good.* Amen.

* The young Lady's being under a dangerous fever had been well known in the country. All ranks felt for her, and for her parents, and earnestly wished her recovery. She is humane, and GOD dealt with her accordingly, Psalm xli. 1, 2, 3.

ON THE PROVIDENCE OF GOD.

THREE SERMONS.

SERMON II. ON THAT SUBJECT;

Preached, January 2d, 1788,

On occasion of a CONGREGATIONAL THANKSGIVING to GOD ALMIGHTY, "for suspending the "rigours of the Winter," so as the Crop, even on the cold Lands, was got safe into the Barn-yard.

And ye shall eat in plenty, and be satisfied, and shall praise the name of the Lord your God, who hath dealt wondrously with you, Joel ii. 26.

ADVERTISEMENT.

THE AUTHOR was informed, in the Kirk Session of AUCHINLECK, by some Members thereof, that it would be agreeable to the Congregation, that a day of Thanksgiving should be kept for the good Harvest, and some Discourses Preached suitable to the occasion. He, as when speaking they looked to him, answered, What could he say more than he had done on a Sabbath lately? The desire of the people was urged; to which he answered, that, as the Presbytery was to meet very soon, better delay till after, and see if any such thing was appointed at it's meeting. No such thing being done; nor could they with propriety; because, at the Presbytery seat, and along the Shore, where the Harvest is early, they had a very bad Harvest.

To meet the wish of the religious of his Parishioners, the Author agreed to keep a day of Thanksgiving to GOD for his goodness in suspending the rigours of the Winter, so as the Crop was got safely in. The state of his health had not allowed him to attend the Presbytery, nor, previously, to converse with his Brethren, as he wished to have done; therefore, that he might not seem to take any advantage of his Brethren, or appear "more righteous than they," he wrote the following circular, to six Ministers of the six neighbouring Parishes, which he knew had been in the same condition as his own. "Mr. "Dun's compliments.——His Congregation has signified "their wish, that, as they express it, a Thanksgiving may "be kept for the good Harvest.—He thinks that Wednesday "fourteen days, the 26th current, might be kept as a day "of Thanksgiving to ALMIGHTY GOD, for his goodness in "suspending the rigours of the Winter, so as the Corns, in so

" much danger, were safely got in.—He doubts not but other " Congregations, and particularly you and yours, will join " therein." Auchinleck Manse, December 10th, 1787. Some Ministers and Congregations highly approved of and kept a day of Thanksgiving; and a neighbouring Presbytery appointed, and all the Parishes in it kept such a day a few weeks after.

It was because of a Fair or very public Market, in one of the six Parishes (which kept it), delayed eight days. The Ministers who kept it *not*, no doubt, had their reasons; though those given in their answers were not satisfying. The answers might have been mentioned; but it is supposed, that, though the affair was public, yet they did not mean their Letters to be so public as inserting them *here* would make them. The silence of others was like " throwing cold water," and shewed no great desire of cherishing the grateful devout flame, and offering the sacrifice of praise and of thanksgiving.

Say some, " several of our people don't attend on Sabbath " days, why then more ordinances?" Experience says, and human nature too says otherwise: for the very way to make them attend is—something that will awaken their curiosity; that will bring them *out*, and make them thereby hear their duty to God, their neighbour, and themselves. Upon the report of such a thing to *be*, it brings them to Church the Sabbath before to hear the intimation; and on the holy-day (of which there are none but such in the Church of Scotland) to hear the Sermons. Besides it is very well known, that, in that " refuge " of lies," to which some Seceders have recourse, this is one, that our Sovereign King George (God bless him; for it is far from his disposition) wont allow a Kirk Session or Church Court to appoint any such Holy-days as Fasts and Thanksgivings.

CURIOSITY is often an useful principle; and was implanted in the heart by GOD for wise reasons. Curiosity brought Mary to see JESUS, who became savingly acquainted with him. Among the rest Zaccheus—and "SALVATION then came "to his house." The same principle brings many of the country people out at Communions, who seldom attend on other occasions. Men love variety. They are formed so, and indeed *variety is the beauty of the world.* "The love of variety," says an elegant modern Writer, "seems wove into the frame of "every son and daughter of Adam; we usually speak of it as "one of Nature's levities, though planted within us for the "solid purposes of carrying forwards the mind to fresh inquiry "and knowledge." The love of variety makes our great people flock to towns, where, as a noble Person expressed it in a Letter to me from London the other day (March 1788), "they are like to be suffocated with fogs and smoke." I may add with, *&c. &c.*

SERMON IV.

ON PROVIDENCE.

REV. xix. 6, 7.

——The Lord God Omnipotent reigneth, Let us be glad and rejoice, and give honour to him——

ALMIGHTY GOD is the self-existent, eternal Cause of causes.——Don't you now think, my Brethren, after what you formerly heard, That GOD is the first mover, as well as constant regulator, and supreme LORD in and over all natural Causes? Consider then,

II. THAT HE is the same in all Accidental Causes, in what is commonly called *Accident*, *Chance*, or *Fortune*.

Do

Do thou, O Lord, direct and assist in explaining and understanding this Truth, so as it may abide in our hearts, and attend our lives.

THESE, my Brethren, we commonly call *Accidental Causes*, because they come suddenly and unexpectedly from that invisible hand, which, by them, exercises such an absolute sovereignty and extensive dominion over human affairs. This language occurs every day, and every hour. By accident I met such a person—saw—learned—heard such a thing.

THIS accident, the other and the other, happens, until the man is raised to that height of prosperity, which too often excites envy; or until he is sunk into depth of adversity, ruined in his circumstances, deprived of his friends, driven out of his reason, or plunged into a languid, hopeless despair! *

ALL this, every one knows, who has made observations on his own and other mens lives and

* The Christian's duty, in such circumstances, is, like the Patriarch, "against hope to believe in hope." See Appendix to this Volume.

and fortunes. Solomon obſerved it, Eccleſiaſtes ix. 11. "The race is not to the ſwift, "nor the battle to the ſtrong; neither yet "bread to the wiſe, nor yet riches to men of "underſtanding, nor yet favour to men of "ſkill." And the Royal inſpired Writer introduces the reflection, "time and chance "happeneth unto all." Some unuſual, *chance-like* events, change the fortunes of men, and diſappoint the more proper and natural means of ſucceſs. What ſhould conquer in a race, but ſwiftneſs? or win the battle, but ſtrength? What ſhould ſupply mens wants, and increaſe riches, but wiſdom and underſtanding in human affairs? What more likely way to gain the favour of princes and people, than a dextrous and ſkilful application and addreſs? And yet the Royal Preacher obſerved in his days, and the obſervation holds good ſtill, that it is not always thus. *Time and Chance*, ſome favourable junctures, ſome unforeſeen accidents, are more powerful than all human ſtrength, wealth, art or ſkill.

You will ſee a man ſetting out in the world with the faireſt proſpects—all the advantages

of

of birth to recommend him—of personal merit to speak for him—of friends to help and push him forwards—yet, in every step he takes towards his advancement, something invisible shall pull him back: some untoward circumstance shall blast every application he makes. He shall rise early, sit up late, and eat the bread of carefulness, yet some happier man shall still rise up, and ever step in before him. He shall struggle to the end of life, without being able to advance the least degree farther.

The fate of another man shall be a direct contrast to this. Without fortune, without friends, without talents, nevertheless his prospect brightens: in spite of that chain of insurmountable difficulties that seemed in his way, success attends him: and a series of successful occurrences places him in safe possession of all that ambition could wish for.

The Deity must be called in to unravel these things.

In all the methods of his Providence, there is "a wheel within a wheel." The Universe

is a

is a vast Machine, which none can understand but THE GREAT ARTIST HIMSELF.

IN what a woful situation were mankind, did not a wise and merciful hand govern what we call *Chance and Fortune*? How can GOD govern the world, or dispose of men's lives and fortunes, without governing *Chance*? Upon what little unexpected things do the fortunes of men—of families—of whole kingdoms turn? And unless those little unexpected things are governed by GOD, some of the greatest changes in the world are exempted from his Care and Providence.

THIS single consideration is reason enough to believe, that, if GOD govern the world, he governs *Chance* and *Fortune*, *viz.* that the most unexpected events, how casual soever they appear to us, are foreseen and ordered by him.

SUCH events as these are the most proper objects of GOD's Care and Government; because they are very great instruments of Providence. Many times the greatest things are done by them. They manifest that Wisdom

and Power which governs all things; and makes even "the wrath" and sinister intentions of men, to fulfil his will, Isa. xliv. 25. "He frustrateth the tokens of the liars, and "maketh diviners mad; turneth wise men "backwards, and maketh their knowledge "foolish."

MANY accidental Events happen to us all, which turn out to be of no small consequence in life. With very little attention we may see—as we do feel them—every day—many Events, which perhaps we know nothing of, and cannot guard against, which escape our most vigilant care, and belong only to Him "who careth for us," and careth for All.

THE Heathens made FORTUNE a goddess, and attributed the government of almost every thing to her. Whereby they only signified the government of Providence in all casual and fortuitous events: and if Providence govern any thing, it must govern *Chance*, which governs almost all things else; and which none but GOD can govern.

THE Scripture attributes all such Events to

GOD

GOD, Exod. xxi. 12, 13. "He who ſmiteth "a man, ſo that he die, ſhall be ſurely put to "death. And if a man lie not in wait, but "GOD deliver him into his hands, then I "will appoint thee a place whither he ſhall "flee." Where GOD's "delivering him in-"to his hands" is oppoſed to "him who "ſmiteth a man; ſo that he die," and to him who "cometh preſumptuouſly" upon his neighbour to ſlay him, verſe 14; and therefore ſignifies one who kills his neighbour by mere *accident*. And Prov. xvi. 33. "The lot "is caſt into the lap; but the whole diſpoſ-"ing thereof is of the LORD." There is chance indeed!

BY how many ſeeming *accidents*, and *chance-like* Events, was Joſeph raiſed to the higheſt dignity in Egypt? By *chance* he dreams that the ſheaves of his Brethren bow to his upright ſheaf—that the Sun, Moon, and eleven Stars made obeiſance to him. By *chance* this raiſes the envy of his Brethren to an enormous height. By *chance* they are ſent to Shechem to feed the flock. By *chance* he is ſent to enquire after them. By *chance* they are not there, and he muſt go farther. By

chance he finds them—they are plotting his destruction—when by *chance*, by came the Ishmaelites, and in their way to Egypt too; and his Brethren sell him to them. By *chance* he lands in the house of a principal Servant of the Crown. By *chance* the Captain has a wicked wife, and she gets Joseph thrown into prison. By *chance* Pharoah's butler and baker are thrown into the same. By *chance* they dream too—and dream what Joseph, by *chance*, is so lucky as interpret. By *chance* the butler remembers Joseph—and at the most proper time. By *chance* Joseph interprets Pharoah's dream; and, by mere *chance*, is made absolute ruler over all the land of Egypt.

Now, is it possible that such a chain of causes could concur, without an ALMIGHTY, UNERRING HAND directing them?

GOD must be here, if he is any where. "It was not you, but GOD," says Joseph to his affrighted brethren, Gen. l. 15,

BUT stay——By *chance* Jacob needs corn—is supplied—is brought into Egypt. By which

which means, God fulfilled what he had told Abram, Gen. xv. 13. "Know of a surety, that "thy descendants shall be strangers in a land "that is not their's, and shall serve them; and "they shall afflict them four hundred years."

How casual does all this appear? Yet no man can reasonably think that prophecies are fulfilled by *chance*; and therefore, we must acknowledge, that what seems chance to us —is—the—very—finger—of God.

Need I mention the like events which happened to Moses? A law is made—Moses is exposed—Pharoah's daughter finds the child —and finds his mother too, &c. &c. *

By *chance* the Canaanites are wicked and divided, and the Israelites get their land.

The history of Haman, Esther, Mordecai, and many others, manifest the same. Thus it is evident, That God, infinitely Wise,

* Exod ii, 1. A concise affecting story, told with that elegant simple eloquence, for which the writings of Moses were so much admired, even by heathens, who were judges and examples of eloquence themselves, as Longinus and others.

WISE, AND INFINITELY GOOD, SUPERINTENDS, DIRECTS, AND GOVERNS ALL.

The next thing to be considered, or

III. Branch of Discourse, is, GOD's government of Moral Causes, or free agents—that is, the government of rational beings, or men, considered as the instruments of Providence, for the accomplishment of his own wise counsels.

MOST of the good or evil which happens to us in this world, is done by man. *The greatest foe unto mankind is man.* If GOD reward, or if he punish us, if he chuse to disquiet and disturb us, *commonly, and almost daily*, men are his instruments therein. They often execute his will in dispensing his favours, or manifesting his frowns.

THE anger, cruelty, and other evil passions of men, answer the same end as earthquakes, tempests, "fire, hail, snow, vapour, stormy "winds—they fulfil His word;" therefore, GOD *must* have as absolute a government over mankind, of all their thoughts, passions, counsels

counſels and actions, as he has of the powers and influences of natural cauſes; otherwiſe he cannot reward and puniſh when and as he pleaſes. If men could hurt thoſe whom God would bleſs and reward, or could do good to thoſe whom God would puniſh, both good and bad men might be happy or miſerable in this world, whether God would or not: our fortunes would depend upon the number and power of our friends or enemies; upon the good or bad humours and inclinations of thoſe among whom we live; and Providence could not help us.

But the great difficulty on this head of my diſcourſe lies here. How can God exerciſe ſuch an abſolute government over mankind, who are free agents, without deſtroying the liberty and freedom of their choice, which would deſtroy the nature of virtue and vice, of rewards and puniſhments; ſo that, there would be no more merit in a man's doing the beſt actions, than there is in his being hungry or thirſty?

The neceſſity of allowing what I now argue for, and the plain teſtimonies and examples of this

this absolute and uncontrollable government which we find in Scripture, have made some men deny the liberty of human actions; and represent mankind to be as mere machines, as watches or clocks, which move as they are moved. And then they know not how to bring religion, the moral differences of good and evil, and the natural justice of rewards and punishments, into their scheme;—for nothing of all this can be reconciled with absolute necessity and fate. Others, to avoid these difficulties, are afraid of attributing too much to Providence; or have such confused and perplexed notions about it, that there are few cases in which they can firmly and securely put their trust in God.

The human mind may get free of this difficulty, by distinguishing betwixt God's government of men as reasonable creatures and free agents, and his government of them as the instruments of his Providence. The first considers them in their own private and natural capacity; the second, in relation to the rest of mankind.

Man, *considered in his own nature*, is a reasonable

reasonable creature and free agent; and therefore, the proper government of man, consists in giving him laws, and annexing such rewards and punishments to the observation, or to the breach of these laws, as may reasonably invite him to obedience; or deter him from sin; and as this degenerate state requires, in laying such external restraints on him, and affording him such internal assistances of grace, as the divine Wisdom sees proportioned to the weakness and corruption of human nature. And this done, it becomes God to leave him to his own choice, and to reward or punish him as he deserves. The very nature of a reasonable creature, of virtue and of vice, of rewards and punishments, represent it as every way suitable to the wisdom and justice of God, to leave every man to the freedom of his own choice, to do good or evil, to deserve rewards or punishments, as far only as he himself is concerned in it.

But when we consider *man in society*, the case is altered. For, when the good or evil of their actions extends beyond themselves, to do good or hurt to other men, then the Providence of God is concerned either to hinder,

or to order, or permit it, as these other men, who are like to be the better or the worse for it, have deserved well or ill of GOD. For though GOD has made man a free agent; yet it is absurd to suppose, that he has made a creature which he cannot govern.

THUS, my Brethren, GOD governs NATURAL, MORAL, and ACCIDENTAL Causes.

BUT our present situation calls upon me, before I conclude, to observe, that to this doctrine, as it more immediately concerns this thanksgiving day, it may be objected—and, if the objection should occur afterwards, it might render all said vain and ineffectual, as to the important end of our now meeting here, *even to excite your gratitude to God, and stir you up to honour, serve, love and obey him.* It may be objected, I say, would it not have been more kind in GOD, and better for us, that he had sent a warmer Summer, and that the Crop had not been so green, as to occasion so very late and so dangerous a Harvest? But, O man, Who art thou that canst direct GOD! Art thou wise as he? Art thou from everlasting to everlasting? Canst thou view

at

at once this and the other world—time and eternity? These things are beyond the sight of us all—But still much is in our view. If God had acted otherwise, we should not have seen this so seasonable display of his power. Summer's heat would have passed unnoticed, as a kind of common right, *as that greatest temporal blessing, the Sun, does every day.*

Had it been, O man, as thou proposest, we should, this day, have been deprived of the finest feelings of the human heart, admiration—gratitude—love! The heart is dilated with joy, on the prospect of such abundant unexpected relief to man and beast! The needy not forgotten—the poor relieved—the hungry fed! The eye weeps, the heart feels! *Joy*, like *grief*, overwhelms the soul—and—while—I—am thus overwhelmed—do you meditate—and enjoy these: wonder—gratitude—love!

* * * * * * * *

But let me not forget what I was saying, and going to say * * * Recal to mind, my brethren, what I have already said on this subject, and the knot is loosed, the whole

objection vanishes away. God has more interests to study, more persons, more beings, and more worlds to consult the good of, than we know. He rules in the spiritual world—he has the heart to deal with—and man's eternal happiness chiefly in view.

Had it been, as the objection proposes, we should not this day have been so devout, nor so often at a throne of Grace, bringing down blessings infinitely better than corn, or wine, or oil, all which perish in the using. These too, who laboured hard, should not have had this day's rest; nor the sore-toiled dumb brute-creation this day's jubilee. We should have been toiling for what to-morrow, without God's blessing, would be bitter unto us; or what death, or accidents, might to-morrow strip us of. And to crown all, our eternal interests, which should always be our chief care, would perhaps this day not have been cared for at all. God will constrain us to attend to, and consult our *chief good*.

In place of the above objection, you may as well say, Why does Winter come at all? Why is not man an angel? Why not a Seraph?

Why

Why is not earth heaven? Yes!—And Why does not God become the pupil and servant of the man he made?

The language of many too often is, *Let me rule and not God.* So says the mind, especially when fretful and discontented.

But, in the words before us, the celestial tribes call us to joy. The Lord God Omnipotent Reigneth. Let us be glad and rejoice, and give honour to Him.

Let us this day, in acts of fervent devotion, express our gratitude to God. Let us daily manifest our thankfulness to him—honouring him with our lips—in our hearts—and by our lives. For a more full improvement of the subject, by discussing of these particulars, you must wait another opportunity. *May God, for the sake of Jesus Christ, bless his word, and accept of our imperfect services.* Amen and Amen.

SOMETHING WORTH READING.*

LET the poor man comfort himself, yea rejoice; for he hath many reasons.

1. He sitteth down to his morsel in peace; his table is not crowded with flatterers and *broken heads.*

2. He is not entangled amongst a train of dependents, nor teazed with solicitation.

3. Debarred from the dainties of the rich, he escapeth also their diseases.

4. The bread that he eateth is sweet to his taste; the water he drinketh is pleasant to his thirst; yea, far more delicious than the richest meats or drinks to the luxurious.

5. His labour preserveth his health; and procureth him a repose, to which the downy bed of sloth is a stranger.

6. His poverty bears down his pride; his want prevents wantonness; and the pains and sickness of the body prevent present guilt and future groans.

7. He limiteth his desires with humility; and the calm of contentment is sweeter to his soul than all the acquirements of wealth and grandeur.

IMPROVEMENT OF THIS SHORT SERMON.

Let not the rich therefore presume on his riches, nor the poor in his poverty yield to despondence; for the Providence of God dispenseth happiness to them both ——dividing happiness more equally than riches.

* If the Author were not in good humour when he leaves the *serious part*, who would attend him any farther? To come out of the Pulpit morose and in bad temper, is unlike the religion of Jesus; as, to descend with airs of levity, is contrary to all decency and religion whatever.

ON THE

PROVIDENCE

OF GOD.

THREE SERMONS.

SERMON III. ON THAT SUBJECT.

Hoc quod tibi calamitas videtur, tot gentium vita est. Quid miraris bonos viros, ut confirmentur, concuti? Non est arbor solida, nec fortis, nisi in quam ventus frequens incursat: ipsa enim vexatione constringitur, et radices certius figit. Seneca de Providentia.

I'm not mine own, should I repine,
If God dispose of what's not mine?

Whatsoever the Lord pleased, that did he in heaven and in earth, the seas, &c. Psal. cxxxv. 6.

These things which, viewed apart, appear as spots in the divine administration, when considered in connection with all their consequences, are often found to give it additional lustre. Dr. Blair's Sermons, vol. 2. p. 404.

ADVERTISEMENT.

WHEN glancing at his Propofals for printing thefe Sermons, the following thoughts occurred to the Author. Long Sermons have done more harm than good * * * They gave Charles the II. a diftafte of Religion, at leaft of the then Prefbyterian Teachers of it. Some of his Epifcopal Preachers faw *that*, and very improperly endeavoured to divert him at Church. They introduced even puns, which were a part of the wit of that age, into their Sermons, fome of which were Publifhed. In the *Sermons* of one of them, the following are fcattered. *Matrimony is become a-matter-of-money. All houfes are become Ale-houfes. It was not fo in the days of Noah, Ah no!*

He tranfcribes from faid Propofals the VI. Article. "Some people are ready to laugh when you fpeak of the feelings of Religion. Is there not, for I now addrefs men of *Tafte*, Is there not in Poetry, Painting, and the well cut Statue, a "*fe ne fcay* "*quoi*," which is better felt than defcribed—which "beggars "all defcription?" And why not the moft delightful feelings in thofe who have a tafte for Religion? Can the human heart, the fine imagination, enjoy more rational feelings? The Religion of Jesus Christ has it's delightful encouraging Doctrines; and to the *good man*, it's awfully pleafing ones. It has it's "fweet and precious promifes." It fpeaks of thofe "who, thro' "faith and patience, are now inheriting the Promises." It fets Heaven, with all it's glory, and all it's joys, before him, as his, and that for Ever. Muft not the religious man then feel Religion, if he is not a rock or a ftone?"

It was very pleasing to me to see, since publishing my Proposals, similar thoughts in a late Publication, and my own thoughts so well expressed. "Devotion is an affair of taste, sentiment, "or feeling. They who want this, want a *sense* and part of "their nature. Upon what is sublime, beautiful, vast, with "lively operations of gratitude, silence best becomes *such*. The "habit of religious disputation, is an enemy to devotion; and "therefore, it may be, and I fear too often is, disjoined from "strong reasoning powers. The spirit of useful inquiry is deep "and silent, till called forth by interesting occasions. *Scripture* "*language* is accommodated to the conceptions of the multi-"tude, at the same time that it is great and pathetic above e-"very other. It addresses the heart, and is the voice of affec-"tion. *Ridicule* gives a frequent melancholy check to *Devo-"tion;* which is naturally shy to be observed, as is every thing "else of the tender and delicate kind."

But when what is excellent is borne down by custom and fashion, it ought to rouse the generous aid. And what more excellent than that which teaches us gratitude to a benefactor, esteem of perfection, and *to do to others as we wish they should do unto us?* This attended to, who would be impious, cruel, or unjust? By how many little obliging things, and modes of attention, would men bind themselves to one another? Thus Religion civilises—and teaches true politeness.

SERMON V.

ON PROVIDENCE.

REV. xix. 6, 7.

——The Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to him——

THUS our GOD obſerves, preſerves, and, by the very word of command, works and governs all. Cauſes NATURAL, MORAL, and ACCIDENTAL, are moved, directed, and rendered effectual by divine Providence, for the great end in view in governing the *Univerſe*.

IN vain, in theſe days of Goſpel light and critical examination, does the Fataliſt urge,

that every event in this life is brought about by the ministry and chain of natural Causes. He must go higher, and consider whose power it is that enables these Causes to work—whose knowledge it is that foresees what will be their effects—and whose goodness it is that is conducting them forwards to the best and greatest ends for his glory, and for the happiness of his creatures in a wide extended universe, and through a long far extended eternity.

LET us then, *as God shall give us light*, see what effect such considerations should have on us. On us as *Men*—and as *Christians*.

THE celestial teachers and patterns *here* answer the Question, "Let us be glad and re-"joice, and do honour to him." Joy supposes the alleviation of sorrow, or removal of it from the heart: and to this, a firm belief of the Providence of GOD is suited in the highest degree. It is the joy of angels, and the comfort of believers.

As *Men* then, as rational beings, let us frequently consider what we owe to the Providence of GOD.

To

To *this* we owe our being born in a civilized age and country. It is recorded of Plato, that, before his death, he gave thanks to the divine Being for these three things—that he was a man and not a beast—that he was born in Greece—and that he was brought up in the time of Socrates.

If we, my brethren, had been to chuse for ourselves, what better period could we have chosen than the present? We might have been born in Britain, and lived many ages, and not found one Christian in it. We might have lived for ages, since Christianity came, and not found one Protestant in it. The nation wholly given to idolatry—given to superstition, and superstition become a persecutor and a murderer. Like the reasoning and conscientious (most of *which* one would think have been cut off), we might have been this day flying from hiding-place to hiding-place, to escape the cruelty of those, who, like bloodhounds, hunted men and women through cities, cottages and deserts, that they might slay the innocent and send the faithful to Heaven (they like devils said, "to hell") in a fiery chariot——From hell indeed the flames were

kindled

kindled—they were blown up by superstition and craft, and kept alive by cruel bigotted men, who, for Heaven's sake, horrid pretence! would lay desolate the earth. From men of such a spirit, at Rome, or in Scotland, *good Lord deliver us.*

LET us then rejoice and be glad and do honour to GOD.

2. WERE you born of religious and virtuous parents? here is another source of gratitude and motive to duty. All are not blessed with such parents. They are called Christians; but that is all their claim to Christianity. They bear the name of Christ; but are marked with the seal and birn * of Satan. Perhaps they give good instructions to their children; but they set them a bad example. Thereby, as it were, pointing out Heaven to them with the finger; but, at the same time, taking them by the hand, and leading them down to Hell. Example has always more effect on young people than precept. Precept operates only on the judgement, which, in them, is weak. Example operates on the passions, which, in them, are strong; and it leads insensibly

* A mark put on Sheep with a red hot iron.

insensibly into good or evil habits—Yet alas! cruel parents! by your unguarded example, you teach your children early to curse and swear; to lie or steal; to be passionate and revengeful.

SUCH parents and such children, like old logs and small branches, are preparing for the place of torment that they may burn together. Conscience roused is the fire, and from it they cannot fly; therefore it's torments are constant and eternal.

SOME are at much pains to adorn the bodies, while they neglect the souls of their children. Others, strange temper indeed! discourage and even hate the appearance of godliness in their children. Are there such monsters in nature? so it is said. Others make no conscience of teaching them, either by precept or example, gratitude to their Creator, Preserver, and daily Benefactor.

BUT, my dear young friends, hath GOD blessed you with parents, who, by precept and example, have taught you religion? Rejoice then and be glad, and do honour to him. Surely

ly you cannot but reflect, with a very thankful heart, on those happy means by which the depravity of your nature was overcome, your folly imprisoned, and your passions restrained in your younger years.

3. ADORE the good Providence of GOD, which determined you to chuse, and has placed you in an honest and creditable way of getting your bread. Many are employed in unlawful arts, trades, or practices, to gratify even the reasonable wishes of others; to satisfy the sinful desires of wicked men—or their own. Many are factors for the devil—they trade for hell—and misery will be their gain.

As *Christians*, too, we have reason to rejoice and to do honour to GOD.

HEAR now then, O Christian, thy grounds of comfort and of joy. He who rules in the kingdom of Providence, as well as of Grace, is thy friend, and "a friend who sticketh "closer than a brother." The dispensation of comforts and of mercies is by his direction—He bridles the wrath of devils and of men. You have right to every blessing, thro'

CHRIST,

CHRIST, as mediator; and thro' faith, as it makes you belong to him. "All things are "yours: whether Paul, or Apollos, or Cephas, "or the world, or life, or death, or things "present, or things to come; all are yours; "and ye are CHRIST's; and CHRIST is "GOD's," 1 Cor. iii. 21, 22, 23.

YOU have CHRIST as your Intercessor and Advocate in Heaven, to obtain for you all you need on earth—The answer of all your prayers, tears, and cries to Heaven, are procured and obtained for you by the LORD JESUS CHRIST. He is the Angel of the Covenant, to whom, Rev. viii. 3, 4. "was given much in-"cense, that he should offer it with the pray-"ers of all saints upon the golden altar which "was before the throne. And the smoke of "the incense, which came with the prayers "of the saints, ascended up before GOD out "of the angel's hand."—And O real Christian, he will not overlook, he will not forget thee. "He despised not the affliction of the "afflicted. Can a woman forget her sucking "child, that she should not have compassion "on her new-born Son? Yea, they may for-"get, yet will I not forget thee. Behold, I

"have graven thee on the palms of my "hands;" so that, thy great High Priest cannot at any time lift up his hand in Intercession, but he must remember thee.

It is the language of inspiration, as well as of experience, that the ways of the Great Ruler of the Universe are dark. Thus, as noticed before, Exek. i. 16. there is "a wheel "within a wheel." Observe too, that the Angels move these wheels; they are "mini-"stering spirits, sent forth to minister unto "them who are the heirs of salvation," Heb. i. 14. O what an endearing thought this! that every creature is instrumental for good to the really religious man.

Here let me ask a few Questions.

I. How comes it that so many deliverances have happened to men, above the power, and even against the course of Natural Causes? Fire burns to the utmost of it's power. Waters overflow and drown all they can. Wild beasts, when hungry, tear and devour their prey. And wicked men, more useless and unmerciful than these, have their

hearts

hearts fully set to do mischief. Whence comes it, I say, that these are restrained, and that the good man is preserved? Whence, but from a divine Providence? Recollect, my Friends, recollect Nebuchadnezzar's fiery furnace*; the Israelites at the Red Sea†; Daniel in the Lion's den‡; and David pursued by Saul§.

II. WHENCE comes it, that so many circumstances concur to relieve the good man, and to raise him from his distresses, as in the already mentioned history of Joseph; or to sink and ruin the bad man, as in the case of Haman, whom an unhappy train of Chances hanged on that gallows which he had prepared for Mordecai.

SUCH causes as these could not *so* concur at mere random. To suppose it, is as unreasonable as to suppose that ten men, without any preconcert, should meet together in one place, at one instant, and about one and the same business; or that this Congregation, all of us, are now met here by chance; or that chance fixed the planetary system; and that *chance-atoms* made a world.

* Dan. iii. 26. † Exod. xiv. 10. See Appendix. ‡ Dan. vi. 11—22. § 1 Sam. xxiii. 10—27.

III. WHENCE does it arise, that men, like a bowl by *a rub* in the Bowling-green, are suddenly turned out of the way of harm or of evil, to which they were ignorantly or thoughtlessly going full speed? Disappointments meet them and vex them; for they see not, they know not the hand of GOD.

THE Ass is the cause of Balaam's safety; and it had been good for him that the creature had been then made a little more stubborn: for he shewed no natural good will to the Israelites; and thereby afterwards lost his natural life, "Balaam also, the son of Beor, "they slew with the sword."

PAUL was kept bound at Cesarea. Had he been at Jerusalem, where probably he wished to be for more usefulness, or had Festus allowed him to be brought thither, as the Jewish Chiefs and High Priest desired, they who formerly took oath and lay in wait to kill him, would, probably, have been his murderers.

POSSIDONIUS, in the life of St. Augustine, tells us, that the good father, going to teach the people of a certain town, took a guide with

with him to ſhow him the way. The guide miſtook the uſual road, and ignorantly fell into a bye-path; by which means, Auguſtine eſcaped death from the hands of the Donatiſts, who knowing his intention, and fired with a blind zeal for their *religious opinions*, way-laid him to kill him on the road.

WHAT man is it whoſe imaginary loſs has not been his gain? Has not experience taught you, that the accompliſhment of an earneſt wiſh would have been a ſolid misfortune, and perhaps a laſting one too? Admire then the goodneſs of GOD!!. Rejoice and give honour to him.

How perſonal is the care of Providence! Job xxxvi. 7. "He withdraweth not his eyes "from the Righteous," no not one moment all their days. If he did, a thouſand miſchiefs would ruſh in upon them and ruin them. Yea, the wicked ſhare in his common Providence; and like an unwelcome gueſt at a table, becauſe they ſhare as others do, fancy all is well, and that GOD is not angry with them. But they are miſtaken; for GOD "makes his ſun to ſhine on the evil and on

"the

"the good; and his rain to fall on the just "and on the unjust." The earth supplies food to the tiger and to the serpent, as well as to the lamb and to the dove.

But the people of God have a promised covenant-right * to the care, mercies, and blessings of Providence, which they can plead, and do plead, with success: "The eye of the "Lord is ever on the righteous; and his ear "is open to their cry. Because thou hast "made the Lord, who is my refuge, even "the most High, thy habitation, there shall "no evil befal thee, neither shall any plague "come nigh thy dwelling. He shall give his "Angels charge over thee, to keep thee in all "thy ways. I will be with him in trouble," saith the Lord, "to deliver him: I will save "and set him free. The Lord preserveth "the simple," *or harmless;* "I was brought "low and he helped me." He disappoints many a fear—he extricates out of many a difficulty—and when all seems to be over—he has relief just at hand. He turns their sorrow into joy, "their mourning into dancing: "puts off their sackcloth, and girdeth them "with gladness," Psalm xxx. 11.

IV. Were

* The Promises and sometimes the laws of God are, in ancient Languages, *Hebrew* and *Greek*, styled a Covenant.

IV. WERE these things casual and contingent, would they happen so often as they have done immediately upon, and exactly conform to the prayers of the saints? The Israelites cry to GOD, and the Red Sea is divided. Asa prays, "Help us, O LORD our GOD, for we "rest on thee; and in thy name we go out "against this multitude," * and he obtains a complete victory over a thousand thousand, under Zerah the Ethiopian. And on David's prayer, in his great distress, the wise counsel of the wise Ahithophel is turned into foolishness. † Did not Wallace (knighted in France for his bravery) often, after prayer to GOD, do wonders? *Speed*, in his history of *Britain*, tells us, that *Richard* the First besieging a castle with his army, they offered to surrender if he would save their lives—he refuses, and threatens to hang them all: upon which, an Arbalaster loads his bow with a square arrow, making first his prayer to GOD, that he would direct the shot, and deliver the innocent from oppression; it struck the king himself, whereof he died, and they were delivered. Abram's servant prays for success, and is immediately and remarkably answered. Rebekah comes

* 2 Chron. xiv. 9, 10, 11, 12, 13. † 2 Sam. xv. 13.

comes—and she "goes with the man*." Peter is cast into prison, prayer is made for him by the Church, and see the event, Acts xii. 5. Experienced Christians have proofs, and are well assured, that many of the Providences that have befallen themselves, are the return, the answer of their prayers.

THUS, "the LORD shews himself strong in "behalf of them whose hearts are perfect "towards him." Thus prayer honours Providence, and Providence honours prayer. It is expressive of faith, of hope, and of trust in GOD; and through the merits and intercession of JESUS brings the blessing. Let us however, while we trust in GOD, beware of tempting him. While you pray continually for "daily bread," don't sit down idle.—When you pray, "lead us not into temptation," do not lead yourself into it. Let not your feet go with the drunkard,—"sit not in the scorn-"er's chair"—associate not with the fraudulent—keep at a distance from the lewd—"go "not in with dissemblers," nor join with evil-speakers.

BUT what is it to be glad, to rejoice in GOD, and

* Gen. xxiv. 12, 58.

and to do honour to him? Several things belong to *this*, such as,

I. THE excitation of all the faculties and powers of the soul, in the acknowledgement of GOD's mercies to us. Thus David, "Bless "the LORD, O my soul! and all that is within "me be stirred up to bless his holy name." Soul-praise is the very soul of praise. This is the fat and marrow of our thank-offerings. Without the heart, all is hypocrisy—nothing delightful is felt either by GOD or man. In order thereto, there must be

II. A CAREFUL observation of the mercies we receive from GOD. We cannot feel gratitude for mercies we never noticed. GOD bestows his mercies, Isa. xli. 20. "that we "may see, and know, and consider, and un-"derstand together, that the hand of the "LORD hath done this." There must be also

III. A RECORDING, or faithful remembrance of the favours received, "Bless the "LORD, O my soul! and forget not any of "his benefits." A review of these is very

useful, very comfortable, in times of discouragement—" I will remember the years of " the Most High:" I will recal to mind former experiences of the goodness of my GOD, and will " encourage myself in him." *

IV. THERE must be a grateful sense and due value of the mercies of GOD—contentment with them, and resignation when deprived of them. Our imaginations and passions often create wants. Some, like children, wish for every thing they see. Socrates the Athenian, *who had not much*, passing thro' the market stored with all kinds of vendibles, was thankful, and said, " O how few things " do I want!" The Israelites wept for bread, even while they had the manna; so 'tis said did Alexander, because he had not another world to conquer.—Some mens ambition is never satisfied—*it is a dropsy*—so are pride, vanity, covetousness or lust—these disturb many, and prey upon them night and day. We all enjoy mercies above others—many know not of the next meal. Even our blessed Saviour " knew not where to lay his head!" Should we, or any of mankind, then repine or be discontent?

* *Vide* Appendix.

content? Trials, my Friends, you have no doubt met with; but they have been mixed with many mercies. You have had the comforts of religion, and are called to the hope of glory. You have the Providence of God, and the grace of the Gospel to trust unto.

Observe also, that as the multitude of mercies dispensed by Providence call to praise —and the repetition of them to a repetition thereof—so the "tenderness of the mercies "of God," leaves the soul under the strongest obligations to gratitude—"as a father pi-"tieth his children, so the Lord pitieth them "who fear him." He feels for them, when distressed, as a mother does for her sucking child. Says the inspired Zechariah, chap. ii. verse 8. "Thus saith the Lord of hosts, he "who toucheth you, toucheth the apple of "his eye." The children of God have often found it so. Who can observe it, and not be filled with admiration? Who can feel it, and his heart not be warmed with gratitude? All these are so many bands, clapt by Providence upon the soul, to bind it to a life of gratitude and of praise. Hence it is, that the prayers of the saints are so full of thanksgivings on

these accounts. It is sweet to recount our mercies to the LORD in prayer, and to lie at his feet in an holy astonishment at his gracious condescension to poor worms.

LET your hearts then daily rejoice and be glad in the LORD, and see that you do honour to him. You see you are too dear to him to trust you in any hands but his own. "All *his* saints," those whom thou hast given to EMMANUEL to make holy, "are in thy "hand: they sat down at thy feet," humble, teachable and resigned; "every one shall re-"ceive thy words," Deut. xxxiii. 3.

LEARN hence then, O my Friends, the many endearing obligations you are under to perform all duties and services to and for GOD. It was the wish of a real Christian, "O that I could be to GOD what my hand "is to me," serviceable and useful in my day of life. Shall GOD do all things for you, and will you do little or nothing for him? Is Providence every moment at work for you, and will you be idle? To what purpose then is all that GOD hath done for you? His aim and design is, to make you fruitful in every thing

that

that is good, that is amiable, or that is praiſe-worthy. If God plant and fence, and water you by his Providence, ſurely he expects you ſhould bring forth fruit. His holy ſpirit is purchaſed for you, and promiſed unto you, upon your petitioning for it. "Ask then that "you may receive," and that you may bring forth the fruits of faith and patience, of meekneſs and humility, of piety and devotion, of ſubmiſſion and reſignation to the will of Providence, and of ſelf-government, juſtice, honeſty and charity. O that in return for the bleſſings of Providence, you would ſay to God, as grateful Eliſha ſaid to the Shunamite, "Behold thou haſt been careful for us with "all this care, what is to be done for thee?" Or with David, "What ſhall I render unto "the Lord for all his benefits—for all his "gifts to me?" God is always conſulting your good, be you always "abounding in his "work." His Providence ſtands by you in your greateſt dangers and diſtreſſes, don't you leave him when his ſervice and your duty is attended with difficulties. O be active for God, who is acting every moment for you.

II. Doth God perform all things for you? then

then ſeek God for all by prayer; and never undertake any deſign without him. Certainly if he do not perform it for you, you can never have what you deſire, what you toil for, and labour to obtain. Though he have intended ſuch mercies for you, yet you muſt petition for them. "For all theſe things will "I be enquired of, ſaith the Lord," Ezek. xxxvi. 37. That buſineſs is as good as done, that mercy as good as obtained, that trouble as good as over, for the doing, enjoying, or removing of which, we have engaged God by prayer. It is our folly to engage this inſtrument or that for us, to attempt this way or that to compaſs our deſign, and all the while to forget him upon whoſe pleaſure all inſtruments and all means do entirely depend*—The life of our beſt friend is in the hand of God. *Let us begin that with Prayer, which we wiſh ſhould end in Comfort.* "The way of man is "not in himſelf:" if it were, and he could effect what he pleaſes, then Prayer might be ſaid to be loſt labour; but until then, both duty and intereſt call us unto it. O let him then who performs all be owned and acknowledged in all.

III. Doth

* If we obtain our wiſh there is a moth or a ſerpent in the enjoyment.

III. DOTH GOD perform all things for his people? Let them not distrust him, though new and great difficulties arise. Why should you *think*, that he who hath done many things for you, will now do no more? Surely "the "LORD's hand is not shortened that it can-"not save, nor his ear heavy that it cannot "hear." If any thing put a stop to his mercy, 'tis your iniquities, your infidelity, your ingratitude and distrust. How long will it be ere you believe him? If a thousand or ten thousand instances of his tender care, faithfulness and compassion, will cure this spiritual disease in you, you have them at hand to do it. Listen to the prescriptions of "the "Physician of value." You have them at hand too, as in Matth. vi. 25. and in many other places of Scripture.

CONSULT, O Christians, consult also your own experiences. If the frequent confutations of this your distrust, by the unexpected breakings out of mercy for you under the like discouragements, will cure it, look back and you may see them. Certainly you have been often constrained by Providence, with shame and repentance, to retract your rash censures of his care—his wisdom—his goodness. And

yet

yet will you fall into the same sin, the same distemper again? Oh! that you would once learn this great truth, *that no man ever wanted that mercy, for which he wants not an heart to trust God, and to learn to wait patiently and quietly on him.* A bad heart stops and mars many a blessing. We deserve not a favour if we distrust the giver. You never sought in vain, unless you improperly sought him.

IV. *And lastly*, If God perform all things for us, should it not, O my Friends, should it not be our chief concern, our daily study, to please him—him on whom we depend for life, and breath, and all things? It is an observation of Chrysostome's, "Nothing," saith he, "should be grievous and bitter to a Christian, "but to provoke the displeasure of God. A-"void that, and no affliction or trouble what-"ever can cast down such a prudent soul; "but even as a spark is easily extinguished in "the sea, so will the favour of God extin-"guish those troubles. It is with such a soul," saith he, "as it is with the heavens; we think "the heavens suffer when they are overspread "with clouds, and the sun suffers when it is "eclipsed; but there is no such thing, they "suffer not when they seem to suffer. *Tran-*

"*quillus*

"*quillus Deus, tranquillat omnia*, Every thing is "well, and shall be well, when all is well be-"twixt us and God."

When he who performs all things is our friend—our God—yea, our "Father Almigh-"ty," who delights to see all well with us; "who is afflicted in all our afflictions, and "who rejoices over us to do us good," What shall we fear? What should discourage us? "Fear thou not," saith he, "for I am with "thee; be not dismayed, for I am thy God: "I will strengthen thee; yea, I will help thee; "yea I will uphold thee, with the right hand "of my righteousness." Let your echo be that of David's, "What time I am afraid I "will trust in thee." Amidst dangers the greatest, and distresses the heaviest, he encouraged himself in the Lord his God. *Pene desperassem*, said Luther, *nisi Christus esset caput Ecclesiæ*—"I had utterly despaired, had not "Christ been the head of the Church." Let us then, both in public and private calamities, rebuke every discouraging thought, as David did, with a "Why art thou cast down, "O my soul? and why art thou disquieted "within me? hope in God, for I shall yet

" praiſe him, who is the health of my coun-
" tenance and my GOD."

LET us be afraid of nothing ſo much as of ſin—other evils are confined to time—this extends to eternity. Warp not from your integrity. " I will retain it," ſaith Job, " until " I die." Truſt GOD in the way of your duty —Keep the even path, and you diminiſh the danger. The proper foundation of truſt, hope and holineſs, is faith—the lively exerciſe of it every day. Faith in what the REDEEMER hath done, and taught, and purchaſed. Then is your comfort and intereſt ſure under all the viciſſitudes of life, and even at death, which produces *the greateſt change of all.* Read at your leiſure, and meditate on the eleventh chapter of the epiſtle to the Hebrews or Jews.

FINALLY brethren, honour GOD with your lips, by *praiſe*—with your hearts, by *gratitude* —with your lives, by *obedience.* To excite you to which, I have now put to you four queſtions, and laid before you as many inferences. May the LORD direct you to improve them, and give the aſſiſtance of the Holy Spirit in order thereto, for the ſake of JESUS CHRIST, our LORD and SAVIOUR. *Amen.*

THE PRAYER

BEFORE SERMON IN PUBLIC,

ON THE DAY OF

THE CONGREGATIONAL THANKSGIVING,

2d January, 1788.

O LORD our God—Thou great Sovereign of Heaven and of Earth, who made all and ruleth over all. We thy creatures, who depend on thee for life, and breath, and all things, now by faith and prayer, approach thy throne. We have entered thy courts with praiſe, and thy gates with the voice of thankſgiving; and would now adore and give thee thanks for all that goodneſs thou haſt made to paſs before us ſince we came into the world. Particularly this day, we intreat thee to accept of our humble thankſgivings for thy goodneſs in ſuſpending the rigours of the Winter, ſo as the fruits of the earth, lately in ſo much danger, are now ſecured, and healthful food provided for man and beaſt. Our ſins and rebellion againſt thy moſt perfect majeſty might have provoked thee, in juſtice, to break the ſtaff of bread. But we rejoice, that the king of Iſrael is a merciful king; and that thou haſt not dealt with us as we ſinned, nor rewarded us according to our iniquities.

We adore thee for all the goodness thou hast made to pass before us in the sphere of Providence and of Grace. It is thy goodness, O Lord, which protects us from the Winter's cold and warms us with the Summer's sun. It is thy goodness which refreshes us with the return of the Spring; and, in Autumn, fills our barns with store, and our hearts with food and gladness. Thy goodness clothes us from the backs of thy sheep, and from the bowels of thy worms; gives us habitations to dwell, and beds to rest in; makes us lie down and arise, go out and come in, travel abroad and stay at home in safety. Thy goodness continues to us the use of our reason and understanding; loads us with unmerited blessings; crowns us with loving-kindness and tender mercies—For all which, we thank thee, O our God.

But, O Lord, these blessings, though great and comfortable to us, yet all vanish as stars on the appearance of the sun, when we view that goodness thou hast manifested to us in the plan of salvation, through our dear Redeemer, the Lord Jesus Christ. We adore that infinite wisdom which, prompted by infinite goodness, planned our recovery from sin and misery. We praise thee for Jesus Christ, thy great and unspeakable gift, attended with innumerable blessings to the sons of men; of peace, of pardon, direction, comfort, saving strength, grace and glory. O let these blessings be ours. We adore thee, that our help is laid on ONE mighty to save—able to save, even to the uttermost, all who come to thee by him. O that we may have redemption through him, even the forgiveness of our sins. O that we may daily hearken to him who spake as never man spake; may be devout, and upright, and charitable; and do to others as we wish they should do unto us. Make thou us, O Lord, to cleave with our whole hearts to him who adhered to our interest and accomplished our salvation, through sorrows and temptations, through pain, ignominy and death; who was wounded for our transgressions, bruised for our iniquities; and having overcome

come ſin, and death, and hell, is now at the right hand of God, making continual interceſſion for us. O that in virtue of his interceſſion, we may obtain grace to help us in every time of need. Inſpire our hearts with gratitude to thee, this day, for the bleſſings of thy Providence, as well as the riches of thy grace. Thou haſt diſappointed our fears and outdone our hopes. Now we can rejoice together; for food is ſecured to man and beaſt.

Meet, we pray thee, with all who are employed in the ſame grateful work with ourſelves. Bleſs our Congregation. Bring ſuitable truths ſeaſonably to the remembrance of the ſpeaker; and give attention, faith, gratitude, and every proper diſpoſition of heart, to the hearers. Help to ſpeak and hear as thoſe who are employed for eternity.

Hear thou this day, O Lord, the voice of prayer, praiſe and thankſgiving. Let it aſcend before thee as incenſe, and with the lifting up of our hands, as the evening ſacrifice, find acceptance with thee, through the merits and interceſſion of Jesus Christ, our Lord and Saviour. *Amen, Amen,* and *Amen.*

THE PRAYER

AFTER SERMON,

2d January, 1788.

O Lord our God—Thou the Lord God omnipotent reigneſt; therefore doth the earth rejoice, and the multitude of iſles are glad. We adore that power of thine, which enables all cauſes to work; that knowledge which foreſees what will be their effects; and that goodneſs, which is inviſibly conducting them forwards to the beſt and greateſt ends, for the future and final happineſs of thy creatures. We would again, with the warmeſt feelings of a grateful heart, adore thee for thy goodneſs in ſuſpending the rigours of the Winter, ſo as the fruits of the earth, lately in ſo much danger, are now ſecured, and healthful food provided for man and beaſt. We will ever adore thee for what thou haſt done for man's ſalvation, through a Mediator; that thou haſt ſent thine own ſon to inſtruct an ignorant, reclaim a vicious, and redeem a ſinful race of creatures; and that we have heard the glad tidings of life through a Saviour.

Bless,

Bless, we pray thee, Great Britain and Ireland, and the Colonies and Dominions thereto belonging. Bestow thy best blessings on our Sovereign king George, his royal Consort the Queen, the Prince of Wales, the Princes and Princesses, and all the branches of the Royal Family. As thou hast made them great, O Lord may they be good. Help them to consider that to be good is better than to be great, and to be religious is more noble than to be descended from Kings. May all around the King's throne be men fearing God and hating covetousness. May his counsellors have the wisdom daily to ask counsel of heaven. Direct them, O Lord, in every thing they advise or do. Preside in both houses of Parliament, direct them in whatever comes before them. May our law makers keep the laws of God. Be a wall of fire about our Zion, and the glory in the midst thereof. Clothe thy priests with righteousness, health and salvation. Fill thy saints with joy. Guide our judges and magistrates in judgement; and when they know not what to do, because of the falsehood and sophistry of men, may the Lord enlighten and guide them, so as they may be enabled to give righteous judgement. Bless our fleets and armies. Reform them, O Lord, and let not British valour be any longer stained with British impiety. Bless all our friends. Those who have done us good, or wished us well, O Lord do thou bountifully reward them. Those who have done us hurt, or wished us evil, Father of mercies forgive them; and may we always be of a grateful and forgiving temper of mind.

Bless all ranks of persons in or belonging to this Congregation. May they all delight in serving thee, that thou mayest delight in doing them good. Families of note and distinction, having interest or residence in the Parish, may they stand high in thy favour, and always distinguish themselves by a regard for God and for religion. The family which hath the chief interest amongst us, may they all be interested in the blessings of the

the new Covenant. May they be followers of their pious ancestors, who, through faith and patience, are now inheriting the Promises. Do thou increase their greatness, and comfort them on every side. Strengthen our faith in thy Providence, that it may comfort us under the ills of life, and that our minds may enjoy serenity and peace night and day, by being staid upon the Lord.

All we ask and hope for, is, for Christ's sake, in whose name and words we farther pray, Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. Forgive us our offences as we forgive them who offend us. Lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever. *Amen.*

PROVIDENCE,

A HYMN,

Written in Hebrew above three thousand years ago; Sung in the Temple, Synagogues, Mosques and Churches.

THE LORD doth reign, and cloth'd is he
With majesty most bright;
His works do shew him cloth'd to be,
And girt about with MIGHT:

Though he be high, yet he respects
All those who lowly be;
Whereas the proud and lofty ones
Afar off knoweth he.

He is my shepherd, I'll not want;
He makes me down to lie
In pastures green; he leadeth me
The quiet waters by.

My soul he doth restore again:
And me to walk doth make
Within the paths of righteousness,
Ev'n for his own name's sake.

Yea though I walk in death's dark vale,
Yet will I fear none ill:

For thou art with me, and thy rod
  And ſtaff me comfort ſtill.

On thee my meditations ſhall
  Sweet thoughts to me afford;
And as for me I will rejoice
  In GOD my only LORD.

Amidſt the multitude of thoughts,
  Which in my heart do fight,
My ſoul, leſt it be overcharg'd,
  Thy comforts do delight:

Therefore I'll ſing to THE MOST HIGH,
  So long as I ſhall live;
And while I being have, I ſhall
  To my GOD praiſes give.

PAUSE I.

O LORD thou haſt me ſearch'd and known;
  Thou know'ſt my ſitting down,
And riſing up; yea, all my thoughts
  Afar to thee are known.

My footſteps, and my lying down,
  Thou compaſſeſt always:
Thou alſo moſt entirely art
  Acquaint with all my ways.

For in my tongue, before I ſpeak,
  Not any word can be,
But altogether, lo, O LORD,
  It is well known to thee.

Behind

Behind, before, thou haſt beſet,
  And laid on me thine hand.
Such knowledge is too ſtrange for me,
  Too high to underſtand.

From thy Sp'rit whither ſhall I go?
  Or from thy preſence fly?
Aſcend I heav'n, lo, thou art there;
  There, if in hell I lie.

Take I the morning's wings, and dwell
  In utmoſt parts of ſea:
Ev'n there, LORD, ſhall thy hand me lead,
  Thy right hand hold ſhall me.

If I do ſay, that darkneſs ſhall
  Me cover from thy ſight;
Then ſurely ſhall the very night
  About me be as light.

How precious alſo are thy thoughts,
  O gracious GOD to me?
And in their ſum, how paſſing great
  And numberleſs they be?

If I ſhould count them, than the ſand
  They more in number be.
What time ſoever I awake,
  I ever am with THEE.

Thou, LORD, wilt ſure the wicked ſlay:
  Hence from me bloody men!
Thy foes againſt THEE lewdly ſpeak,
  And take thy name in vain.

I am averſe unto all thoſe
  That hatred bear to thee:
With thoſe that up againſt thee riſe
  Can I but grieved be?

My ſoul doth pity them, O LORD;
  Man's foes I them do hold.
Search me, O GOD, and know my heart,
  Try me, my thoughts unfold;

And ſee if any wicked way
  There be at all in me,
And in thine everlaſting way
  To me a leader be.

PAUSE II.

O Happy is that man, and bleſt,
  Whom Jacob's GOD doth aid,
Whoſe hope upon the LORD doth reſt,
  And on his GOD is ſtaid!

Who made the earth and heavens high,
  Who made the ſwelling deep,
And all that is within the ſame,
  Who truth doth ever keep.

Who righteous judgement executes,
  For thoſe oppreſs'd that be;
Who to the hungry giveth food,
  GOD ſets the pris'ners free.

Who

Who covereth the heaven with clouds,
  Who for the earth below
Prepareth rain, who maketh grass
  Upon the mountains grow.

He gives the beast his food, he feeds
  The ravens young that cry;
His pleasure not in horses strength,
  Nor in man's legs doth ly:

But in all those who do him fear,
  The LORD doth pleasure take;
In those who to his mercy do
  By hope themselves betake.

He in thy borders maketh peace,
  With fine wheat filleth thee.
He sends forth his command on earth,
  His word runs speedily.

Hoar frost like ashes scattereth he;
  Like wool he snow doth give;
Like morsels casteth forth his ice,
  Who in his cold can live?

He sendeth forth his mighty word,
  And melteth them again;
His wind he makes to blow, and then
  The waters flow amain.

To thine own people, with thine arm,
  Thou didst redemption bring;
To Jacob's sons, and to the tribes
  Of Joseph that do spring.

The

The waters, LORD, perceived thee,
The waters saw thee well;
And they for fear aside did flee:
The depths on trembling fell.

The clouds in water forth were pour'd;
Sound loudly did the sky:
And swiftly through the world abroad
Thine arrows fierce did fly.

PAUSE III.

GOD merciful and righteous is;
Yea gracious is our LORD:
GOD saves the meek, I was brought low,
He did me help afford.

Those that are broken in their hearts,
And grieved in their minds,
He healeth, and their painful wounds
He tenderly upbinds.

The LORD doth give the blind their sight,
The bowed down doth raise;
The LORD doth dearly love all those,
Who walk in upright ways.

The stranger's shield, the widows stay,
The orphan's help is he;
But yet by him the wicked's way
Turn'd upside down shall be.

The

The Lord ſhall reign for evermore;
  Thy GOD, O Zion, he
Reigns to all generations,
  Praiſe to the LORD give ye.

PAUSE IV.

TO render thanks unto the LORD,
  It is a comely thing,
And to thy name, O thou Moſt High,
  Due praiſe aloud to ſing.

Thy loving-kindneſs to ſhew forth,
  When ſhines the morning light,
And to declare thy faithfulneſs
  With pleaſure ev'ry night.

The heav'ns GOD's glory do declare,
  The ſkies his hand-works preach;
Day utters ſpeech to day, and night
  To night doth knowledge teach.

He ſets the moon in heaven, thereby,
  The ſeaſons to diſcern:
From him the ſun his certain time
  Of going down doth learn.

Thou darkneſs mak'ſt; 'tis night, then beaſts
  Of foreſts creep abroad:
The lions young roar for their prey,
  And ſeek their meat from GOD.

The

The ſun doth riſe, and home they flock;
Down in their dens they lie.
Man goes to work, his labour he
Doth to the ev'ning ply.

How manifold, LORD, are thy works!
In wiſdom wonderful!
Thou ev'ry one of them haſt made;
Earth's of thy riches full.

So is this great and ſpacious ſea,
Wherein things creeping are,
Which number'd cannot be, and fiſh
Both great and ſmall are there.

PAUSE V.

THE eyes of all things wait on thee,
The giver of all good,
And thou in time convenient
Beſtows on them their food.

For thirſt and hunger in them faints
Their ſouls, when ſtraits them preſs;
They cry unto the LORD, and he
Them frees from their diſtreſs.

That which thou giveſt unto them,
They gather for their food;
Thine hand thou op'neſt lib'rally;
They filled are with good.

He

He to the valleys ſends the ſprings,
  Which run among the hills;
They to all beaſts of field give drink,
  Wild aſſes drink their fills.

By them the fowls of heaven ſhall have
  Their habitation,
Which do among the branches ſing
  With delectation.

For cattle he makes graſs to grow;
  He makes the herb to ſpring,
For th' uſe of man, that food to him
  He from the earth may bring;

And wine, that to the heart of man
  Doth chearfulneſs impart,
Oil that his face makes ſhine, and bread,
  That ſtrengtheneth his heart.

Thy quick'ning Sp'rit thou ſendeſt forth,
  Then they created be;
And then the earth's decayed face
  Renewed is by thee.

Thou hid'ſt thy face; they troubled are;
  Their breath thou tak'ſt away,
Then do they die, and to their duſt,
  Return again do they.

The GLORY of the mighty LORD
  Continue ſhall for ever:
The LORD JEHOVAH ſhall rejoice
  In all his works together.

PAUSE VI.

UNTO the LORD our GOD who dwells
On high, who can compare
Himself, who humbleth things to see
In heav'n and earth that are?

I in distress call'd on the LORD;
The LORD did answer me:
He in a large place did me set,
From trouble made me free.

The mighty LORD is on my side,
I will not be afraid;
For any thing that man can do
I will not be dismay'd.

He from the dust doth raise the poor,
That very low doth lie;
And from the dunghill lifts the man
Oppreſt with poverty:

That he may highly him advance,
And with the princes set;
With those that of his people are
The chief, even Princes great.

Trust not in Princes, nor man's son,
In whom there is no stay:
His breath departs, to 's earth he turns,
That day his thoughts decay.

Who

Who go to ſea in ſhips, and in
  Great waters trading be:
Within the deep theſe men GOD's works
  And his great wonders ſee.

For he commands, and forth in haſte
  The ſtormy tempeſt flies,
Which makes the ſea with rolling waves
  Aloft to ſwell and riſe.

They mount to heav'n, then to the depths
  They do go down again,
Their ſoul doth faint, and melt away,
  With trouble and with pain.

They reel and ſtagger like one drunk,
  At their wits end they be:
Then they to GOD in trouble cry,
  Who them from ſtraits doth free.

The ſtorm is chang'd into a calm,
  At his command and will;
So that the waves which rag'd before,
  Now quiet are and ſtill.

Then are they glad, becauſe at reſt
  And quiet now they be;
So to the haven he them brings,
  Which they deſir'd to ſee.

O that men to the LORD would give
  Praiſe for his goodneſs then,
And for his works of wonder done
  Unto the ſons of men!

PAUSE VII.

PRAISE GOD, from heavens praiſe the (LORD,
In heights praiſe to him be;
All ye his angels praiſe ye him,
His hoſts all praiſe him ye.

Praiſe ye JEHOVAH from the earth,
Dragons and ev'ry deep,
Fire, hail, ſnow, vapour, ſtormy winds,
His word that ever keep.

All hills and mountains, fruitful trees,
And all ye cedars high,
Beaſts and all cattle, creeping things,
And all ye birds that fly.

Kings of the earth, all nations,
Princes, earth's judges all,
Both young men, yea, and maidens too,
* Old men and children ſmall.

Let them GOD's name praiſe; for his name
Alone is excellent:
His glory reacheth far above
The earth and firmament.

† *To him whoſe temple is all ſpace;*
Whoſe altar, earth, ſea, ſkies,
One chorus let all Being raiſe,
All Nature's incenſe riſe.

* See Appendix. † *Modern*, ſee Pope's Univerſal Prayer.

ON

EARLY PIETY*.

SERMON VI.

Mankind are diſtinguiſhed from the brute creation, more by Religion than by Reaſon. The beaſts diſcover reaſon, even to the aſtoniſhment and reproach of men. Religion they diſcover not.

Si igitur, mi puer, ſapiens fueris omnes tibi amici et neceſſarii erunt; eris enim bonus atque utilis: ſin minus neque alius quiſquam, neque pater quidem tibi amicus erit, neque mater, neque propinqui tui. Plat. Lyſis.

* Piety often, as *here*, ſtands for the whole of Religion.

ON

EARLY PIETY*.

SERMON VI.

Mankind are distinguished from the brute creation, more by Religion than by Reason. The beasts discover reason, even in the employment and exercise of it. Religion they discover not.

Si igitur, mi puer, Pietatis fructus cunctis illi amicis et necessariis erunt; eris enim bonus atque fidelis: in minus atque alius quidquam, neque potest quidem tibi cuiusvis evil, neque malum, neque periculum fut. Plat. Lysis.

Vol. I.

* Piety often, as here, stands for the whole of Religion.

TO

ALL YOUNG PEOPLE,

NOBLE OR IGNOBLE,

MALE OR FEMALE,

Into whose Hands these Presents shall come, this

SERMON

Is humbly inscribed,

by

Their Wellwisher,

The AUTHOR.

SERMON VI.

ON EARLY PIETY.

ECCLES. xii. 1.

Remember now thy Creator in the days of thy youth.

MUCH of *this* depends upon the parents—the teachers—and the Clergy. The latter visiting and exhorting the families in their Parishes regularly once in a year *, and the former being instructors and examples to their children. If men can *soon* and did *early* forget GOD, children cannot be

 expected

* It is the common practice and duty of the Ministers of the Gospel in Scotland, annually to go from house to house in their Parishes, and exhort masters, children and servants to their duty. See Appendix.

expected to know him, unless they are taught; nor obey him, unless they have an example. A vicious teacher, or tutor, is as much a contradiction in terms, as an ignorant one, and is much more dangerous.

But, in vain shall parents and teachers do their duty, unless you, *my young Friends*, pay a proper attention to, and with reverence hear their advice—and with the highest reverence and most implicit obedience, observe the plain counsels of your God—He made you—Have you the use of reason? He gave it—He continues it—and he can soon take it away. Use it then for God. Are you kept from depending on others for the comforts of life? *This*, and that you are not the child of a poor man or a beggar, is owing to God. He feeds, clothes, warms and protects you.

Forget him not then; for he daily remembers you. Give him thanks morning and evening; for he daily bestows on you all that you enjoy. You are grateful to the person who has conferred one favour on you, be not unthankful to Him who has conferred so many. *Si ingratum dixeris, omnia dixeris*, has been

been the saying of ages. *If you call a man ungrateful, you may call him next what you please; for you thereby call him every thing that is bad.*

You remember, with pleasure, one who has contributed to your ease, your amusement, your health, or your prosperity. Forget not GOD then; for he has done much for you; yea, "in him you live, and move, and "have your being."

You take pleasure in obliging your benefactor by doing what he desires you; and even catch his eye, to catch his will. You endeavour to meet, and if possible prevent his very wish. Act properly also towards your Creator—your Preserver—your Judge. Refuse not obedience to your best friend, your GOD. Revere his name—his Sabbaths—his Ordinances. He is "a friend who sticketh "closer than a brother." A friend, a brother, cannot do for you what he wishes. GOD *can*, "and can do for you beyond what you "can ask," wish for, "or think." A friend does for you what may be hurtful in the end; but GOD sees futurity: and if you ask what may prove a *serpent*—a *stone*, he will, Matth.

vii. 10, give a *fish*—give *bread*. A friend may change, God is unchangeable—a friend may die, God liveth for ever and ever.

If you regard your God, you will reverence your parents. Both reason and religion (as well as true politeness) say, that no time of life frees you from the duty enjoined in the fifth Commandment, "Honour thy father and thy mother." And saith God, "If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place: and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear," Deut. xxi. 18, 19, 20, 21. And "he who curseth *or revileth* his father or his mother shall surely be put to death," Exod. xxi. 17.

An

An old man, when his worthless son had dragged him by the hair of his head to the threshold of his door, cried out, "Oh! stop "now son, stop now, for I dragged my fa-"ther no farther." The treatment you give your parents or superiors, you may expect from your children and from the world. If you even despise them, you will, in your turn, be despised.

Have you been brought up in ignorance and ungodliness? O look about you while you have time, and while you enjoy the light of the Gospel and of life; for "darkness," and the shadow of death, "will come upon "you." If your parents have been false to you, be ye not false to God and to your own souls. They have perhaps ruined their souls, let them not ruin yours too. They bred you up in vanity, worldliness and ungodliness; because they were vain, worldly and ungodly themselves. They spake against holiness, and holy men; because they themselves were unholy. Love your parents; but love them not, so as to follow them to damnation.

God your father in heaven is deeply interested

rested in you. He wishes your good (but leaves you free), and wishes to promote it through eternity, and to make you think and be truly wise. In order thereto, he mixes alloy with human prosperity; "all is vanity," cries an absolute king. He makes your passions correct and punish you—contrary ones rack the soul—or he sinks you into misfortune and adversity. His kind intention towards you makes him chasten you; or he allows you to chasten yourself by your folly—your intemperance—your wickedness—or your idleness. All this he does, to make you remember him, and to make you remember yourself.

If you remember your Creator, you will betake yourself to the cultivating and improving your mind—by reading and study. Or you will industriously engage in some lawful business, by which you may be useful to yourself and to the world. You will not follow "vain persons—you will walk with the wise "and be wise;" so your Creator and only sure friend advises you. And he your Counsellor will one day be your Judge—Forget not this, I say, forget not this—Eccles. xi. 9, 10. "Rejoice, O young man, in thy youth, and

"walk

"walk in the ways of thy heart, in the sight "of thine eyes: but know thou, that for all "these, God will bring thee into judgement. "Therefore, remove sorrow," *anger, passion,* "from thy heart, and put away evil from thy "flesh; for childhood and youth are vanity."

You are young, but sickness, or pain, may soon make you old enough, or death lay you in the grave. Now, now therefore, "Re-"member your Creator"—*mind* the things which will afford you comfort when friends prove deceitful, and enemies strong—when the world disappoints, or trouble brings you low—even that *faith*, which interests in Christ, leads to virtuous and good actions, and to a happy immortality: "*mind* the things "that belong to your peace, lest they be" soon suddenly and for ever "hid from your eyes."

You are *Christians* by name; you don't chuse that of *heathen* or *infidel*—make yourself acquainted, therefore, with the Righteousness, the example, and the laws of Christ. *The Philosopher* would be ashamed to be a stranger to Plato, Aristotle, Marcus Antoninus, and the like; are not you, *the Christian*,

ashamed

ashamed to be a stranger to JESUS CHRIST? You visit this and the other place, you search the *Travels* of *Addison* and the *Writings* of *Pope*, you admire the wit of *Swift*; but, have you visited mount Calvary? Know you where CHRIST has been, and from whence he came? Are you acquainted with his wisdom and his writings, and those of his followers? You have heard of *Pythagoras' golden* (but comparatively poor) *verses*; but did you ever consider that *golden* extensive *Precept* of your SAVIOUR's, which, even a heathen Emperor of Rome esteemed so much, that he caused inscribe it on his Palace, his Courts of Judicature, and his other public works and buildings; and when he sentenced any person for acts of injustice, the Crier proclaimed it publicly in Court, "As ye would that men should "do unto you, do ye also unto them like-"wise," Luke vi. 31.

A CHRISTIAN ignorant of these things, though he know all science, is like a man who has travelled into *foreign* countries, and knows something of them, and of their constitution, but is ignorant of his own. You smile at a Bishop, you laugh at the person

and

and dreſs of a Clergyman, but not at a Philoſopher; though, as one obſerves, "there is "ſcarce any thing ſo abſurd, but has been "maintained by one or other of them." Pray, what is your reaſon? Search your own hearts and inquire. If you regard the Sovereign, you will honour his Ambaſſador *while acting in character*, whether gorgeouſly or meanly apparelled.

LET me counſel you, my young Friends, in *theſe things:* and may GOD impreſs your minds with them. He made you rational creatures, exerciſe then your reaſon; and let not your paſſions and the example of wicked men, however witty, and ſocial, and warm-hearted, lead you aſtray. "Fly theſe youth-"ful luſts, which" diſturb your quiet, and "war againſt the ſoul." Rocheſter repented; but too late. I ſay nothing of his final ſentence; for it belongs not to me.—GOD is ever merciful to the humble penitent. Liſten *now* then, my fellow mortals, liſten now to the experience of men—and hear the voice of reaſon—and of GOD. *Amen.* *

* See Appendix.

A FEW WORDS MORE.

A Blank Page in my Book, *O my young Friends*, and a few blank moments of your time, let the consideration of what follows fill up.

BEHOLD the men early drenched in luxury—and captivated with the charms of *pleasure!* She hath bewitched them—she is not in concert with the GOOD SPIRIT, but with the *BAD*. She hath palled their appetite. Are they not meagre or diseased? Are they not sickly? Are they not spiritless? They taste not the joys of reason, nor feel the raptures of real delight. What would afford them *these*, are to them as music to those who have no ear. Who hath *wo?* Who hath *sorrow?* Who feel their dependance more than *her servants?* Her votaries become her victims. *Many hopeful men are slain by her! many an innocent youth becomes her prey!* Avoid her; turn from her, and pass away.

To some of her emissaries she *long* allows strength, that they may seduce others and lead them to her Temple: But *it* hath a trap-door—to a cell where are snakes and serpents innumerable—Wo, pain, restless nights, and lingering death, *are* to them who fall into it. Or, if they escape these, shame, want, repentance and feebleness attend them all their days. They are soon forgotten—rotten before ripe—their sun sets cloudy—while with them it is but noon day. "The wicked man shall "not live out half his days," says the omniscient Creator. *This cries what sin is*, louder than any friend can do—a cry more penetrating than the voice of a trumpet.

Young women, ladies of fashion too, spend not your youth in vanity, or you will find old age to be vanity indeed—*ennui* and vexation. Be not tawdry, or you meet with immediate contempt. When you fancy your company laughing *with you*, they will be laughing *at you*. Be not *ye* of the votaries of pleasure; for she will certainly lead you to the utmost disgrace—even the not very worthy of your own sex will fly from you. You will be shunned, *&c. &c.* every where, except by those who are shunned themselves. *See Lord Dun's friendly and familiar Advices, page* 233.

A

LECTURE

ON

THE FIRST TWELVE VERSES

OF

PSALM CXXXIX:

Being the AUTHOR'S *first Lecture in the Church of* Auchinleck, *or in any Church, after his being licensed to preach the Gospel.*

VOL. I.

ADVERTISEMENT.

OR WHAT YOU PLEASE TO CALL IT.

LECTURING seems to be a practice peculiar to the Church of Scotland—but of old date. It is merrily said by some of our neighbours, that we "read over a passage of "Scripture well, and then *ill*, and call that *Lecturing*." And we say their's is all *Lecturing*; for they *read* every word of their Discourses. A practice not known amongst public Speakers in any age, nor followed in any church, except that of England, that the Author knows of; *but 'st, it is necessary for Curates.* The taste of the Scottish nation never could bear it: though some are getting an English *taste*.

To be serious. The Author knows no more instructive way of teaching from the pulpit. By Lecturing (not very properly named so *) there is opportunity of explaining a large portion of Scripture, and often putting the hearers in mind of every duty. *Besides*, a smaller degree of eloquence (or rather there is more scope for eloquence) which, if attended with learning, will render it agreeable to the hearers, and easy to the speaker: for every verse is a memorandum, and serves instead of Cicero's direction how to assist the memory, by a cross ×, a sword †, *&c.* upon a bit of paper in your hand, when you are to speak of these things in a public assembly.

* Many Words and Phrases, though commonly used, will not bear Criticism; as, the *dying love of Christ*, *designing Communicants*, *&c. &c. Death* and *love of Christ*, or *Christ's love in dying for men*, and *intending Communicants*, are the ideas meant, which such expressions do not convey. See Appendix.

UNTO THE MEMORY

OF

THE DECEASED OF,

Those who Subscribed his Call

To be Minister of the Parish of Auchinleck *,

THE

FOLLOWING DISCOURSE

IS,

From regard for Them,

AND

On account of Their *continued* Attention,

Gratefully Inscribed,

by

The AUTHOR.

* Alas! they are mostly dead. See Appendix.

A LECTURE.

PSALM CXXXIX. 1——12.

O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

THIS Psalm, as appears from the original, was composed by David, and is directed to the chief Musician; to him who presided

presided over, and regulated the music. On what particular occasion it was written does not plainly appear. The most common received opinion is, that the Psalmist wrote it on being falsely accused of a design against Saul's life; therein appealing for the attestation of his innocency unto God, who knew his heart, and all his intentions. That such an accusation was laid against him, we find him telling Saul himself, after he had spared his life in the cave, and reproving him for believing and giving ear unto it. "Wherefore," saith he, "hearest thou mens words, "saying," or who say, "behold David seeketh thy hurt?" Whatever the occasion was, yet the Psalm itself is one of the most elegant, beautiful, sublime and devout pieces of poetry, that perhaps is to be found in any language. It contains a lively description of the all-seeing Providence of God, and his presence every where, observing the actions, hearing the words, knowing the thoughts, and superintending the affairs of the children of men.

From the first to the fifth verse, we have an account of the omniscience of the divine Being; of his knowing all things whatsoever.

In

In the sixth verse, the Psalmist expresses his wonder at it: "Such knowledge," says he, "is too wonderful for me; I cannot attain un-"to it." In the fifth and seventh verses, and so on to the thirteenth, he shews how impossible it is that any thing can escape the knowledge of God; because he is present every where; that nothing can conceal from God, for the darkness and the light are both alike unto him; and the night shineth even as the day. To the seventeenth, he represents farther the extensiveness and exactness of the divine knowledge. From that to the nineteenth, he praises God for his care of him, even from his first receiving life; for the many and great mercies bestowed upon him; and for his constant presence and protection: "when "I awake," says he, "I am still with thee." And in the following verses, he expresses his joining with God in hating wicked men, and his looking upon the enemies of God and of religion as enemies unto himself; thereby at the same time shewing his detestation at those crimes whereof he was falsely accused; and concludes with an earnest prayer to God, to search and try him farther; to make him more sincere, more perfect, and constant, e-

ven unto the end of life. "Search me O God," says he, "and know my heart; try me and "know my thoughts, and see if there be any "wicked way in me, and lead me in the "way everlasting."

But we return to a more particular explication of the verses now read, as they ly in order.

Verse 1. "O Lord, thou hast searched me "and known me." *Thou hast searched me, i. e.* thou hast searched my heart, hast inquired into the sincerity of it, and the uprightness of all my intentions. Conformable to what we find the Lord declare of himself, Jer. xvii. 10. "I the Lord search the heart, I try the "reins;" whereby heart and reins, which are the most inward parts of the body, and ly least open to discovery, are signified the most secret thoughts and motions of the soul: these God is said to search and try, not as if it were a work of labour and difficulty to the divine knowledge to penetrate the hearts of men, and to dive into their thoughts; but to signify to us the perfection and exactness of the divine knowledge. As, when men would know

know a thing exactly, they ſearch into and examine every part of it; ſo God is ſaid to ſearch us, to ſignify that he knows every thing about us, as well as we can do any thing upon the ſtrickeſt ſearch and moſt diligent examination. In like manner, he is ſaid to weigh the ſpirits of men; because he has as perfect knowledge of the ſecret motions and inclinations of mens hearts, as men have of thoſe things which they weigh in a balance with the greateſt exactneſs. Thou, ſaith the Pſalmiſt here, haſt examined my outward conduct, and obſerved alſo the inward frame and temper of my mind—and haſt known me, and known my innocence in every thing that I thought or did: for

Verſes 2d and 3d. "THOU knoweſt my "down-ſitting and mine up-riſing; thou un-"derſtandeſt my thought afar off. Thou "compaſſeſt my path, and my lying down, "and art acquainted with all my ways." Whether I ſit or ſtand, or ly or walk, thou obſerveſt me. Thou knoweſt my down-ſitting, in the *Hebrew* my Sabbath, or reſt that I take to myſelf, and the thoughts which then wander in my breaſt. And when I riſe up to go about any thing, then thou beholdeſt me, and

ſeeſt my deſign in it: for, *thou underſtandeſt my thought afar off.* Though thou ſeemeſt to be far off, yet thou art ſo near, art ſo preſent within me, as to know my very thoughts, and the moſt ſecret imaginations of my heart. Job expreſſes himſelf much in the ſame manner, "Behold," ſays he, ſpeaking of GOD, "I go "forward, but he is not there; and backward, "but I cannot perceive him: on the left hand "where he doth work, but I cannot behold "him: he hideth himſelf on the right hand, "that I cannot ſee him. But for all this," adds he, "he knoweth the way that I take; "when he hath tried me, I ſhall come forth "as gold." *Thou compaſſeſt or winnoweſt my path*, thou ſifteſt all my actions, and examineſt every part of my behaviour: for by *path* in Scripture, when applied to men, is to be underſtood their actions and courſe of life in the world. "The path of the juſt," *i. e.* their piety and virtue, good and charitable actions, "ſhall "ſhine ſtill more and more unto the perfect "day." *And my lying down*, and even my meditations on my bed, and my thoughts in the night watches, are known unto thee. *And art acquainted with all my ways.* This may be either taken in general, as a farther illuſtration

of

of GOD's omniscience; or, if we consider this Psalm, as the Psalmist's appeal to GOD for his innocence in the alledged conspiracy against the life of Saul, then the meaning is, Thou, O LORD, well knowest my way, that I never attempted or wished for any such thing as the taking away the life of thine anointed. If ever I had said or thought so, thou wouldst have known: for

Verse 4th. "THERE is not a word in my "tongue, but lo, O LORD, thou knowest it "altogether." In the Psams in metre it is to this purpose, There cannot be a word in my tongue, but lo, O LORD, it is known unto thee before I speak it. My words are all heard by thee; and my thoughts, before they are formed into words, thou knowest them every one. And no wonder thou knowest every thing about me: for

Verse 5th. "THOU hast beset me behind "and before." As besiegers surround a town and watch every motion of the besieged, so thou hast been on every hand of me, and seen whatever I did. But this relates to the immensity of the Deity; to his being everywhere.

where. And before we enter upon this, we shall briefly mention the arguments which prove the omniscience of GOD, with the principal objections and answers thereto.

First, If knowledge be a perfection, surely GOD must be possest of it, and that in the highest degree. If he have a power of communicating it to his creatures, surely he must excell, and be infinite in it himself. "He who "planted the ear, shall not he hear? He who "formed the eye, shall not he see? He who "teacheth man knowledge, shall not he know?

Secondly, We have the universal consent of mankind attesting the truth of this: else, Whence so many expiations of crimes? Whence so many religious duties performed, and sacrifices offered every day, and that among the heathens too? Whence such fear and uneasiness in the minds of the wicked, even when they have concealed their actions from men? Whence all this, but from a firm persuasion of the Deity knowing and observing every thing? Cicero tells us, Thales a Greek Philosopher used to say, "that GOD saw all things." And he saith himself, "Who would not fear

"GOD,

" GOD, who sees, and considers, and observes " all things?" Socrates taught his Scholars, that the Deity knows all things, what we say, and what we do, and what we think in silence. The Egyptians too, ever fond of hieroglyphics, represented the omniscience of GOD by an eye, to shew that he is as it were all eye, beholding every thing, and looking every where. These are the testimonies of men famed for wisdom and learning; but one infinitely greater than these hath assured us of this truth, even GOD himself, who best knows his own nature. For not only this Psalm, but

Thirdly, MANY other passages of Scripture clearly prove it. We shall instance a few, Job xxxvi. 4. " He who is perfect in knowledge " is with thee." Heb. iv. 13. " Neither is " there any creature," or, as some render it, any part of the creation, " that is not mani- " fest in his sight; but all things are naked " and open unto the eyes of him with whom " we have to do." Gen. vi. 5. " And God saw " that the wickedness of man was great in " the earth, and that every imagination of " the thoughts of his heart was only evil con- " tinually." 2 Chron. xvi. 9. " For the eyes

" of

" of the LORD run to and fro throughout the " whole earth, to shew himself strong in the " behalf of them whose heart is perfect to- " wards him." Prov. v. 21. " The ways of " man are before the eyes of the LORD, and " he pondereth all his goings." And to mention no more, 1 Chron. xxviii. 9. " The LORD " searcheth all hearts, and understandeth all " the imaginations of the thoughts."

Fourthly, GOD must be omniscient, must know the actions, words, and even the thoughts of men, else, how could he judge the world? Jeremiah tells us, in the above cited place, that " the LORD searches the heart, and tries " the reins;" and elsewhere, that " his eyes " are open upon all the ways of the sons of " men:" and he gives this very reason for it in both places, " to give every one," says he " according to his ways, and according to the " fruit of his doings. For GOD," says Solomon, " shall bring every work into judge- " ment, with every secret thing, whether it " be good, or whether it be evil."

WHAT makes GOD truly perfect in knowledge, is, the prescience of future events; the

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ſure and certain fore-knowledge of all things that do or ſhall happen in the world. And for this too, among other arguments, we have, 1. the common conſent of mankind. The Stoics maintained a fatal chain of cauſes from firſt to laſt, and that things did neceſſarily follow one upon another; and by this means, they made fore-knowledge, in ſome ſenſe, more eaſy and explicable. And other ſects of philoſophers agreed, that God had a power of knowing every thing that was to happen, when he pleaſed to exerciſe it. 2. If God did not foreſee all things that are to happen, how could he govern the world? How could he have provided a Saviour for man before he fell? 3. The clear and particular predictions of future events long before they happened. The prophecies in Scripture, ſo exactly fulfilled, are the ſtrongeſt evidence of this. The deliverance of the children of Iſrael out of Egypt is foretold 430 years before it happened: and what Joſias was to do to the altar of Bethel is predicted 350 years before-hand, and Joſias mentioned by name; and ſo of many other prophecies.

Obj. 1. The greateſt and moſt common ob-

jection to this doctrine ſeems to be, that men cannot comprehend it; and therefore, it is impoſſible to be. A ſtrange objection indeed! Becauſe our underſtanding is weak, becauſe our knowledge is limited, ſo as not to comprehend that of God; therefore his knowledge is limited too. As well might the blind now ſay, it is not light, when we all ſee it is broad day, only their eyes are darkened that they cannot behold it. How many things are there which we muſt own the truth of, though we cannot conceive them. We cannot deny the union of our ſoul and our body; though none can explain how a ſpirit can be united to matter. And ſhall finite creatures, who know not their own nature, comprehend the nature of an infinite God? He ſees all things, paſt, preſent, and to come, not darkly and by parts, as man ſeeth or knoweth any thing that he doth know, but clearly and at once, without a tedious recollection of memory, the pain of conſtant attention, the labour of diligent ſearch, or the care of anxious forethought; but at one ſimple, diſtinct, certain, eaſy and perfect view. But how or in what manner this is, who can know? What man hath a power or faculty fit for perceiv-

ing

ing it? The Pſalmiſt himſelf, though he was fully convinced that GOD knew his thoughts, words and actions, yet knew not how it could be.

"SUCH knowledge," ſays he, *Verſe* 6, "is "too wonderful for me; it is high, I cannot "attain unto it." It is above my weak capacity to comprehend. I can have no idea of the manner of it.

Obj. 2. THE Socinians, and others too, who go not their length in every thing, ſay, that there are ſome things of ſuch a nature, ſo uncertain, as it is impoſſible for them to be foreknown. Thoſe *viz.* which we call contingent or accidental, or which we ſay in common language, happen by mere chance. To this it may be anſwered, that what things are contingent or accidental with reſpect to men, are not ſo with reſpect to GOD. They are called accidental only, becauſe they happen contrary to the expectations of us ſhort-ſighted mortals; but GOD foreſees them, and all their ſecret ſprings, cauſes and circumſtances. They are all as certain with him as the moſt certain things can be.

Obj. 3. It is ſaid, that if God had perfect knowledge of future events, that would prejudice the liberty of the creature; becauſe nothing can happen contrary to what God already knows: and in that caſe, man, ſay they, is not left to the freedom of his own will. But, let thoſe who ſay ſo conſider, that the knowledge of a thing being to happen, and in ſuch a manner, is not at all the cauſe of it's happening, or of it's not happening ſo. Origen explains this very well; "Foreknow-"ledge," ſays he, "is not the cauſe of the "things that are foreknown; but becauſe "the thing is future and ſhall be, this is the "reaſon why it is foreknown. For it doth "not, becauſe it was foreknown, come to paſs; "but becauſe it was to come to paſs, there-"fore it was foreknown. And bare know-"ledge," adds he, "is no more the cauſe of "any event, which, becauſe it is known, muſt "infallibly be, than my ſeeing a man run is "the cauſe of his running; which, becauſe I "ſee it, is infallibly ſo."

HERE IS A PROPER PAUSE.

We go on with the Pſalmiſt. "Thou haſt "beſet me behind and before," ſays he, "and

" and laid thine hand upon me," and upheld me by thine own power: yea, though I change place, yet I cannot flee from thee: for

Verse 7. " WHITHER ſhall I go from thy ſpi-
" rit? or whither ſhall I flee from thy pre-
" ſence?" Whither can I go, where thy power and thy ſpirit cannot reach me? or *whither can I go from thy preſence*, in the Hebrew, *from thy face*, which beholds me wherever I am? The meaning is, thou art a Spirit infinitely diffuſing thyſelf, preſent in all places; ſo that, wherever I go, GOD *is there*. Let me go whither I will, I cannot flee from him.

Verse 8. " IF I aſcend up into Heaven, thou
" art there: if I make my bed in hell, behold
" thou art there." *If I aſcend up into heaven*, if I mount the ſtarry regions, and fly to the abodes of bliſs, there thou art; there ſtandeth thy throne; there angels and arch-angels miniſter unto thee; there thy creatures ſee thee as thou art; and thou diſplayeſt thy glory in the moſt remarkable manner. *If I make my bed in hell*—If I ſeek to hide myſelf from thee in the bowels of the earth, even in the

grave

grave itſelf, behold thou art there. For the word tranſlated *hell* here, ſignifies the *grave*; and not the ſtate of the damned, as we are apt to imagine; though GOD, in ſome ſenſe, is there too, *q. d.* If I ly down in the grave, thinking to conceal myſelf from thee, it ſhall be altogether in vain; for behold thou art there, and thine eye pierceth, thy preſence reacheth, even into the dark and lonely manſions of the dead. "Hell," ſaith Job, or the grave, "is naked before him, and deſtruction "hath no covering."

Verſes 9 and 10. "IF I take the wings of the "morning, and dwell in the uttermoſt parts "of the ſea; even there ſhall thy hand lead "me, and thy right hand ſhall hold me." Should I take the wings of the morning, and fly to the utmoſt corner of the Eaſt; or could I, ſwift as lightning, waft myſelf to where the Weſtern ocean waſhes the remoteſt ſhore; even there would his hand lay hold upon me —yea, his preſence would be with me in the ſwifteſt motion.

Verſes 11 and 12. "IF I ſay, Surely the dark-"neſs ſhall cover me; even the night ſhall be "light

" light about me. Yea, the darkneſs hideth
" not from thee, but the night ſhineth as the
" day: the darkneſs and the light are both
" alike to thee." The meaning of theſe verſes in ſhort is, that GOD knows no ſuch diſtinction as that of darkneſs and light. Darkneſs hideth from our eyes; but nothing can hide from the eyes of the LORD. If I, ſaith the Pſalmiſt, ſtay where I am, and think to hide myſelf in the darkneſs of the night, I ſhall be greatly miſtaken. If I go about to commit any wicked action, and chooſe the night for it as the moſt proper ſeaſon for concealing thereof—though I ſay to myſelf, ſurely the night ſhall cover me, I ſhall be greatly deceived: for even the night, to the eye of GOD, whom I fear moſt, ſhall be light about me. It is in vain for us, my brethren, to think that the night will conceal us from GOD. He needs not the light of the ſun nor of the moon; for he has a power in himſelf of ſeeing in what we call darkneſs as well as in light. *The darkneſs and the light are both alike unto him, and the night ſhineth even as the day.* He ſaw all things as well as he does now, before ever the light was created. He made it for our ſakes, ungrateful creatures that we are! and not for his own.

I. THAT

I. THAT GOD is present every where, is plain from many other passages of Scripture, such as, "Behold the heaven, and heaven of "heavens cannot contain thee. Canst thou "by searching find out GOD? Canst thou "find out the Almighty unto perfection? "Thus saith the LORD, Behold heaven is my "throne, and the earth is my footstool. "Where is the house that ye build unto me? "and where is the place of my rest? Am I a "GOD at hand, saith the LORD, and not a "GOD afar off? Can any hide himself in se-"cret places that I shall not see him, saith the "LORD? Do not I fill heaven and earth, saith "the LORD. Though they dig into hell, "thence shall mine hand take them; though "they climb up to Heaven, thence will I "bring them down. And though they hide "themselves on the top of Carmel, I will "search and take them out thence: and "though they be hid from my sight in the "bottom of the sea, thence will I command "the serpent and he shall bite them. Though "he be not far from every one of us; for in "him we live, and move, and have our be-"ing."

II. THIS

II. This of God's omnipresence is also a dictate of the human mind, which led Pythagoras to say, "that God is as it were a soul "passing through and inspiring all nature." The judicious Seneca, speaking of God in one of his epistles, says, "He is every where present and at hand:" and in his treatise *de Beneficiis*, "which way soever thou turnest "thyself, thou shalt find him meeting thee; "nothing is without him; he fills his own "work." The Mahometans too believe this: in their Koran it is said, "where three are "present, God is the fourth; where five, God "is the sixth;" and we may add, where there is only one, God makes two; so that, none of us need ever imagine that we are alone.

Obj. 1. To all this it is objected, that it is a great disparagement of God, to say that he is present in every dirty place, and amidst all the filth and sink of this earth: as if God could be defiled or offended thereby, which is impossible. Those things that are nauseous to our senses do not affect him; as that which is pleasing to some creatures is poison and death unto others: for different tastes and smells are only the different positions and

ſhapes of the particles of matter, which raiſe pleaſing or unpleaſing ſenſations in us, but have not the ſame effect on God. As darkneſs is uncomfortable unto us: but unto him, as the Pſalmiſt told us juſt now, "the night "ſhineth even as the day." If we look upon God as capable of injury, of ſuffering and offence, from the contagion of any thing below, as we are, then indeed there were ſome ſtrength in this objection: but he is a bleſſed and pure Being; and if ever this were true, and true this is, it holds in him, that "to the "pure all things are pure." As the beams of the ſun, though they touch all places, are not ſtained by the filthieſt of them; ſo God receives no offence, no annoyance, though he be preſent every where—no offence, *except from the wickedneſs of men.*

Obj. 2. This of God's being in every place ſeems to contradict ſome other parts of Scripture. Is it not expreſsly ſaid, that God ſits in the heavens, and dwells on high; that heaven is his throne; and that it is the city of the living God? Doth not the Lord's prayer teach us to ſay, "Our father which art in "heaven?" Is he not ſaid to look down from heaven, and to hear in heaven his dwelling place?

place? Is it not ſaid, that he doth not dwell in temples made with hands? And does not Solomon put it as a ſtrange queſtion, "Will "God in very deed dwell with men on the "earth?" Is he not ſaid to come down and draw near to us, and to be afar off from us? Now, how does all this agree with his being always and at all times in every place?

THIS is anſwered by diſtinguiſhing the preſence of GOD. For there is, 1. his *glorious preſence*, *i. e.* ſuch a preſence of GOD, as is accompanied with an extraordinary manifeſtation of his glory; and that is eſpecially and chiefly confined to heaven; in reſpect of which it is called his ſeat and throne, and the habitation of his glory. Some degree of this was in the temple, which is the reaſon of Solomon's admiration, "Will GOD dwell on "earth?"

2. THERE is his *gracious preſence*, which diſcovers itſelf by miraculous effects of his favour, and goodneſs, and aſſiſtance; and thereby, he is ſaid to dwell in the hearts of good men, and with them that are of an humble and contrite ſpirit. And in reſpect of this, he

is ſaid to draw near to us, to look down upon us; and in reſpect of the abſence of this, to be far from us.

3. THERE is his *eſſential preſence*, which is equally and alike in all places; and this is not contradicted or excluded by thoſe expreſſions which the Scripture uſeth to denote to us the *glorious* and *gracious preſence* of GOD.

THUS it appears, that GOD knows all things, and is preſent in all places. Many uſeful inferences may be drawn from this; we ſhall mention a few.

Firſt then, IS GOD preſent every where, in the cloſet as well as in the field; and does he know every thing, even the ſecret thoughts and intentions of our hearts? What manner of perſons then ought we to be in all purity of heart, in all holy converſation and godlineſs? Is he the conſtant and moſt intimate witneſs of all our actions, words and thoughts? and will he, ere long, be our ſtrict, our awful, and impartial Judge? Let us then be continually on our guard, that no evil or unbecoming actions be found in our hands; no profane, hurtful

hurtful or idle words proceed out of our mouths; nor impure, unlawful thoughts harbour in our breasts. "For he will render to every one according to his works, and according to the fruit of his doings." He knows if we entertain any malicious, revengeful, or covetous thoughts; if we devise mischief on our beds, or in secret contrive the hurt or ruin of our neighbour; and for all this will bring us into judgement. Yea, "by thy words thou shalt be justified, and by thy words thou shalt be condemned." When the LORD comes to judge, "he will both bring to light the hidden things of darkness, and will make manifest the counsels of the heart." Let us not imagine GOD is not present with us, because we do not see him: for many things are around us and before us, which our sight cannot discern. We see not the very air in which we continually breathe; and yet without it we die. GOD is a spirit, and therefore cannot be seen by bodily eyes. Let us remember, that though we do not see him, yet he is ever above us, and before us, and about us, and within us; and is as inseparable from us as we are from ourselves. When any temptation bears hard upon us, and would constrain us to

break

break the laws of our holy religion, let us mind God is our witness, and we must soon appear at his bar. Surely it is foolish to disobey his commands, even in his very presence! What thief ever yet stole, or what murderer ever yet killed, in the sight of his judge? Let the drunkard, in the midst of his cups, remember, that God sees his behaviour. This, if duly impressed on his mind, would make him sober *then*, and careful to keep himself so. Let the profane or rash swearer consider, that when he utters his oaths, God is there. Let the unjust man and the teller of lies remember, that though they deceive their neighbour, yet they cannot deceive their God: he sees and knows, and will avenge himself of what is impudently done before him. Let those who are given to anger, to impatience, to discontent, remember God sees their folly, and knows the secret and unreasonable murmurings of their heart. Let the scoffers at religion, amidst all their impious wit, mind that they are in the presence of God; and he spares now, only that he may punish more severely and justly hereafter. The lewd debauchee may think to conceal his revels by the dark; but the Lord sees even at midnight

hours,

hours, and will bring every ſecret thing into the light of the JUDGEMENT-DAY. O that we would conſider theſe things! O that we were wiſe and underſtood with what an all-ſeeing GOD we have to do!—what a fearful thing it is to arm Omnipotence againſt ourſelves, "and fall into the hands of the living GOD!"

Secondly, LET this encourage the truly good, and make the hypocrite ſincere. Thoſe pious ſouls, who ſpend their days in ſerving GOD the beſt way they can; who make his laws their delight, and his ordinances their chief joy, who ſpend much of their time in private and ſecret prayer, and meditation on divine things, may, with joy and hope, continue in their devout way of life: for their heavenly father ſeeth them, and knoweth all the ſecret breathings of their ſouls towards him; "and "their father who ſeeth in ſecret, himſelf will "reward them openly." But how may the hypocrite fear and tremble, when he reflects how often GOD hath ſeen his ſolemn mockery of himſelf; his waiting upon divine ordinances only for cuſtom's ſake, and the deſigned wandering or inattention of his mind in the midſt of them; his being glad to ſhift every kind of

worſhip

worſhip when he decently can; and, in many inſtances, fearing the eyes of men, but forgetting the all-ſeeing eye of God? This may make him ſorry for what is paſt, and ſincere for the time to come. How ſerious and watchful over our hearts ought this to make us every one when we are in the houſe of God; or when two or three of us are gathered together in his name; and even in our ſecret devotions, when we are ſilent and alone, proſtrating ourſelves before him, *that he knows our hearts, and pries into the inmoſt receſſes of our ſouls; obſerves the wandering of our thoughts; ſees every affection, and knows every deſire?*

Thirdly, What comfort and conſolation may it give us in all our afflictions, ſickneſs and pain, to know that God is with us, and hears when we mourn and make a noiſe; that he underſtands the language of our ſighs and our groans, and can interpret them better than we can do ourſelves; that he is a God at hand, and therefore a preſent help in time of trouble? *For an abſent God could no more help, than can an abſent friend.* What encouragement to truſt in him at all times, even under all the diſcouragements, troubles and trials we

meet

meet with in the world, when we are ſure that he ſees, obſerves, and rules all things; that he knows all our wants and all our wiſhes, all our weakneſſes and all our infirmities; and is always preſent to ſupply the one and ſtrengthen the other?

MAY GOD himſelf give us all a right uſe of what hath been ſaid; and to his name be the glory, *Amen* and *Amen*.

THE TRINITY

Is a *myſtery* not intended for explanation. There is nothing in man's *view* to compare it unto; and we can have no idea of unſeen things but by compariſon. *A myſtery explained is a myſtery deſtroyed.* Dean Swift has the beſt Sermon on the Trinity that is extant—*he was no enthuſiaſt.* To "deny any of the "perſons of the Holy Trinity is death" by law. Hear a Clergyman licenſed or ordained, and you will ſee his * crime in attacking this doctrine. *No wonder that the common people don't love ſuch miniſters or preachers.* It ſtands revealed in Scripture, and is above human reaſon, though not contrary unto it, as *Tranſubſtantiation* is. But one thing is plain, call the *Third Perſon* the Holy Ghoſt, or *Holy Spirit*, or divine Power, or what you will, yet the

DIVINE AID

is neceſſary. *The Author copies the 7th Article of his Propoſals for printing theſe Sermons.*

VII. Others, in their Sermons, ſay little or nothing of the aſſiſtance of that divine Spirit which is neceſſary to the performance of every duty, as the learned and more enlightened Heathens, even they acknowledged. Says one of them; *ſine divino afflatu, nemo unquam vir bonus fuit.* The firſt bleſſing our Divine Teacher aſked for his people, after his aſcenſion, was the Holy Spirit, John xiv. 16, 17.

THE

* But an *unholy Clergyman* is the worſt of the two; for the *greateſt hereſy* is a *wicked life*. Such, though they may be *politely treated*, are *ſecretly abhorred*. But, if orthodox in preaching and immoral in practice, what ſhall we ſay of them! My ſoul enter not thou into their ſecret—for "they ſlay "*not* one man," but thouſands. And *where*, or on *what road*, are they themſelves?

THE COMMUNION, IN REMEMBRANCE OF OUR LORD AND SAVIOUR JESUS CHRIST, AND PARTICULARLY OF HIS DEATH.

And, as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives, Matth. xxvi. 26—

And after his Resurrection, 1 Cor. xi. 24,

This do in remembrance of me.

INFORMATION.

In England, the Minister giveth warning for the celebration of the Holy Communion upon the Sunday, or some Holiday, immediately preceding, and they have stated times for the Sacrament of the Supper; but in Scotland, every Minister chuses the time most convenient for his Parishioners, and intimates it on the Sunday four weeks preceding. Upon the Preparation Sabbath, *i. e.* the Sunday before the Communion, he intimates, that Thursday is to be kept as a day of humiliation, self-examination, and repentance: which day is observed by his Parishioners as they do the Sabbath. He begins with Psalms and a long confessional Prayer; and a Minister, or Preacher of the Gospel *, preaches two Sermons, *with intermission*, on repentance, conversion, regeneration, or the like. He concludes the Public Worship with an exhortation, and usually dispences Tokens to his Parishioners who intend to Communicate. Upon the Saturday and Monday, one or two neighbouring Ministers preach. On Saturday Tokens are given to Strangers by their own Ministers or Elders, or upon Attestations from them. Upon the Sabbath there is Sermon without the Church during the whole *Service* within *. The Minister of the Parish presides *within*. After Psalms—Prayer—Sermon—Prayer—Psalms—Reading his warrant, 1 Cor. xi. 23, *&c.* debarring unworthy Communicants, and inviting the worthy—he descends to the Altar, *i. e.* the *Communion Table*—begins a discourse *such as follows:* and when he comes to the words, "The "Lord Jesus, in that night in which he was betrayed, took bread and "blessed it," says, *Let us look up to heaven for the blessing*. He then addresses himself to God in fervent Prayer; giving thanks for all his goodness, and praying for a blessing on the Elements and Ordinance. After which, he gives the bread to the Communicants, and in a few moments the cup. The Elders go along at the back of the Communicants, and supply them with the bread and the wine. The tables being emptied, and again filled with more Communicants, each Minister exhorts in his turn. After all who received Tokens have communicated, the Minister of the Parish ascends the Pulpit, and addresses himself to the Congregation, exhorting Communicants to perseverance in religion, and telling others their sin in not obeying this last command of their dying Saviour, "This do in remembrance of me," and concludes with Prayer and Psalms. After an hour's intermission, one of the most devout and healthy Ministers, or the other Minister of the Parish, if two, preaches a Sermon with Prayer and Psalms before and after.

THE

* See Appendix.

THE

COMMUNION.

The Communicants being sat down at the Lord's Table, during the singing of Psalms, and that being over, one of the Ministers, standing at the Table or Altar, addresses himself to the Communicants in some such words as these.

ADDRESS TO COMMUNICANTS.

NOW, my brethren, the Communion hour is come, and you are called this day to dedicate and devote yourselves unto the LORD—all you have, all you are, and all you can do. The first Communion hour was a bitter hour to your dear LORD, in order that this and many an hour might be delightful unto you.

IT was a bitter hour to your dear LORD—he foresaw all that cruel treatment he was soon to meet with from friends and from foes; and that ignominious, painful death he was to undergo. Injuries from enemies are not easy to be borne; but to meet with injuries from friends, to be betrayed unto death by one, denied by another, and forsaken of all, is agony even in the very prospect. "Behold," saith the REDEEMER, "the hand "of him that betrayeth me is with me on the table." While the LORD and his Disciples hold communion, the traitor is selling him for thirty pieces of silver. While they all say, "We "will

"will die with thee, rather than deny thee," he foresees them all forsaking him and flying away. If Peter follows, it is only to wound and disgrace him the more. He has now a foretaste of that distress in the garden, which made him sweat great drops of blood, and cry out, "My soul is exceeding sorrowful "even unto death." He sees himself dragged from one human tribunal to another, and hears false witnesses swearing away his innocent life. He is buffetted—spit upon—smitten—mocked. Does not your resentment rise? let it, my brethren, be against sin the original cause of all. He is scourged to the effusion of his blood—and that runs from every pore. He is weighed down and faint with the burden of his cross. All this he foresaw at the first Communion hour; and a bitter hour it made it to him. He feels the crown of thorns wounding his sacred temples—the nails piercing his hands and his feet—"Comforters "had he none." Even his compassionate Father frowns. He whose presence was the support of the martyrs, and their joy at death, entirely leaves him; and patience itself is made to cry out, "My God, my God, why hast thou forsaken me?"

Hate sin, my brethren, as the woful cause of all your Redeemer's sufferings, and of all your own. He was wounded for your transgressions, and bruised for your iniquities *. All, all the wo he suffered was that it might be well with you. Are not your hearts then warmed with gratitude and with love to him—with love to him, who thus loved you and gave himself for you—and has appointed pledges of his love, memorials of his death, to be put into your hands. For, even in that night in which he was betrayed, when his soul was *full of sorrows* and of *sufferings*, he was not unmindful of you—and he never will, he never can forget you. He appointed this meeting—this feast—this sweet communion with himself.

He took bread, and having blessed it, "O our Emmanuel, "we still look up to thee for the blessing, that this ordinance "may prove as the bread of life to the souls of thy people."

In

* See the foot of page 27 of this Volume.

In that ever memorable night he took bread and bleſſed it—and he gave thanks, as has been done by his ſervant in his name; and he brake it, as we do after his example; and he gave it to the diſciples, ſaying, "Take, eat; this is my body broken for "you: this do in remembrance of me"—*in remembrance of me*, your beſt friend, your ſoul's Saviour. Remember, meditate on him, O Communicants, who, in your low and loſt eſtate, remembered you. Remember him with gratitude—admiration—love * * * *

In like manner alſo, after ſupper, he took the cup, ſaying, "This cup is the new teſtament in my blood, ſhed for many, "for the remiſſion of ſins; drink ye all of it." (Here the Miniſter gives the cup and adds) "For, as oft as ye eat this "bread, and drink this cup, ye do ſhew the Lord's death un-"til he come."

Now, my brethren, you are called to give yourſelves unto the Lord, in your own words, and with all your heart. The matter now reſts between God and your own ſouls * * * * [Here a pauſe for a conſiderable time, that Communicants may, over the ſymbols of Christ's death, devote themſelves to God, pray for pardon, and plead for grace. *Many Miniſters chuſe to ſpeak en; but don't they rather diſturb than aſſiſt?* Spectators need not be idle; they may, by mental prayer, be pleading and praying for their own perſeverance in religion, and that of their fellow Communicants, and for the converſion of all mankind.] * * *

The firſt Communion hour, my brethren, was a bitter hour to your dear Lord; but (we were ſaying) this may be a joyful hour to you. A feaſt ſuppoſes joy; and here is the moſt ſolid, rational joy: for it extends to Eternity. You are now called to rejoice in God—to rejoice in Christ Jesus. In God as your God—all whoſe perfections are engaged in your behalf. His power to protect you, his wiſdom to direct you, his mercy to pardon you, his promiſes to comfort you, and his bounty to

ſupply

ſupply all your wants. *You may want many things that the worldly man would call good; but you ſhall not want any thing that the good man really needs.* You are called to "rejoice in CHRIST "JESUS," as the LORD your righteouſneſs—your ſtrength—your redeemer. To rejoice in the new Covenant, of which *this* is a ſeal. If you have given yourſelves unto the LORD, all it's bleſſings are yours. GOD will be with you, "in trouble to deliver "you," in temptations to ſtrengthen you, in dangers to protect you, in difficulties and trials to extricate you; and at death, to be your comforter, your hope and your ſtay. "Heart and fleſh "will faint and fail: but GOD will be the ſtrength of your "hearts, and your portion for ever." Now all things are yours, whether Paul, or Apollos, or the world, or life, or death, or things preſent, or things to come: *all are for your good;* for all are yours, and ye are CHRIST'S, and CHRIST is GOD'S. Let Zion's children therefore be joyful in their King.

BUT, my brethren, you muſt daily remember CHRIST, and ſhew forth his death, by the influence it has on your life. Forget not, O forget not him, ſo as to ſtep aſide into the paths of deceit or diſhoneſty, of intemperance or debauchery, of envy, malice or evil ſpeaking, of uncharitableneſs or uncleanneſs. Let not, O let not religion be wounded in the houſe of it's friends. "Keep your hands clean and your hearts pure, that you may "hold on your way, and ſtill grow ſtronger and ſtronger." Seek daily GOD himſelf to guide you—continue inſtant in prayer—read his word—attend his ordinances. Go from duty to duty, that you may "go from ſtrength to ſtrength, and may appear "before the LORD in Zion."

Now to him we commit you, who is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy—To the only wiſe GOD, our SAVIOUR; to whom be glory, and majeſty, dominion and power, both now and ever, *Amen.* Go then in peace; and may the GOD of love and peace be with you all, *Amen and Amen.*

THE

COMMUNION.

Those who have Communicated having arisen and retired, others sit down at the Tables, which are from end to end in the area of the Church (for often the Communicants are more than the Church can contain); and another Minister addresses them.

ADDRESS II.

NOW Communicants, now is the period of your most fervent devotion! What then is the language of your hearts? Are you not saying, As the hart panteth after the water brooks; so longeth my soul for GOD? My heart and flesh cry out for the living GOD, that I may feel his power, that I may see his glory, that I may know the blessedness of them whom he chuses and causes to approach unto him. Whom, O LORD, have I in heaven but thee? What but thy presence is to be chosen, sought after, valued, or delighted in? Thy very works on earth are delightful, What must heaven be? What is there in either world desirable without thee? Nothing certainly above thee; nothing in comparison with thee. Nothing can satisfy my soul but thee; nothing can fill up all it's wants, satisfy all it's cravings, appease and quiet all it's restless motions, and give complacence to all it's desires, but thee. Thou art the proper centre of my affections—art my strength—my hope—my trust. Thy infinite and incomparable excellences demand

my highest esteem. Thy numberless mercies and benefits call forth the warmest gratitude, as a debt due by all, and especially by me. Whom should I fear, O LORD, but thee, who can'st succeed or disappoint the designs of men and of devils, and make them fulfil thy sovereign decree? The might of thy power, the unsearchableness of thy wisdom, the righteousness of thy nature, the stability of thy truth, the riches of thy grace, and the immutability of thy promises, are a sure foundation of my trust, my comfort, my safety, and my hope. Mine enemies cannot make me miserable, unless they can void heaven of the presence of GOD, hinder his care, bind up his hand, or obstruct his love. Having thee, my GOD, in Heaven, what can I want on earth? Thine eye beholds me—thy wing is over me—thy hand supplies me—thy grace provides for me. I can want nothing that is really good, and really necessary, unless I should need something which GOD, my infinite and all-sufficient good, cannot bestow. *He will guide me by his counsel, and bring me to glory.*

IF this, O Communicants, or such as this, be the language of your hearts, you are entitled to have all these blessings sealed unto you by this seal of the new Covenant. [*Here the bread and wine are given to the Communicants, as said, and a few moments silence ensues.*]

HAVE you now, O Communicants, given yourselves unto the LORD? the language of your hearts, in that case, will now be, "LORD, I am thine, O save thou me. Save me, O my GOD, "from that infernal Spirit, who, like a roaring lion, goes about "seeking whom he may devour—and from his emissaries, the "snares of the world, and the power and example of wicked "men. Save me from the deceitfulness, depravity, and folly "of my own heart. O save me from hell, and bring me to "Heaven."

Now, my brethren, you are enlisted under the banner of the most glorious conqueror that ever appeared on earth. He came,

came, not to lay desolate, not to destroy, but to save. He hath conquered sin, and death, and hell. He conquered even when falling. His death gave the deadly wound to all his enemies, and to all yours. Go on then under his banner, making mention of his power and of his righteousness, even of his only. Put on the whole armour of God. Fight the good fight of faith. Eye daily your glorious Leader; and let no temptation lead you into the paths of deceit or dishonesty—of intemperance or debauchery—of envy, malice or evil-speaking—of unchastity or uncharitableness. Follow me, saith Christ, see my conduct, and hear my voice. Be faithful unto death, and I will give thee a crown of life. Wait on my counsels, in my word, and in my ordinances in my church, and I will give unto thee saving strength. I will lead thee through the path of danger and difficulty—I will make thee to overcome; and will bring thee to sit down with me on my throne, even as I overcame, and am set down with my Father on his throne. Behold my love! observe my wounded side! see my hands and my feet! hear my groans! see me panting, bleeding, dying on the cross, *and doubt my care!* My grace of life shall fully complete what my compassion unto death hath begun.

But, watch and pray that ye enter not into temptation. See my own apostles—they behaved ill—Are you stronger than they? But wait on me daily, and you shall be made conquerors, and more than conquerors, over every foe. The last enemy is death; but be of good chear, I have overcome death. As I live, you shall live also—you shall live in glory. You shall be crowned in the new Jerusalem with a crown, under which sit no cares, no fears, no pains, no sorrows: for sorrow and sighing, and dangers and trials, are all passed away—and shall return no more.

And now Communicants, in the full expectation of these things, go in peace, and may the God of love and peace be with you all, *Amen, Amen and Amen.*

THE

COMMUNION.

The Tables being again filled, another Minister stands at the Altar (the Table where the bread and the wine are placed) and speaks; for there is no set form in the Church of Scotland for the Lord's Supper, Baptism, Prayer, Marriage, nor any thing; so that men of learning and abilities are necessary—and proper encouragement for such.

ADDRESS III.

IN all ages mankind have delighted to commemorate great events, and great things—hence rites, ordinances, feasts, the jubilee, and even games. You are now, Communicants, about to commemorate the greatest event in the annals of time, or perhaps in the records of eternity—to commemorate the greatest love ever man saw, and the greatest sufferings ever man endured *—to commemorate the greatest deliverance ever wrought, the greatest and most expensive purchase ever made, and the most glorious victory that ever was obtained.

WE all admire the true Patriot, the friend and father of his country, who lived to serve, and joyfully died to save it. The Patriot died for his friends, CHRIST for his enemies; the Patriot

* See Appendix.

triot had ſome hope and chance to eſcape, CHRIST was ſure of ſufferings and of death; the Patriot dies with applauſe, CHRIST died with reproach and contempt; the Patriot dies on the bed of honour, CHRIST died on an ignominious croſs; the Patriot delivers from ſlavery, CHRIST from ſin and death, and hell; the Patriot purchaſes liberty, which the next oppreſſor may take away, CHRIST purchaſes heaven and the glorious liberty of the children of GOD. O the height and the depth, the breadth and the length of the love of GOD and of our EMMANUEL! It paſſeth all underſtanding!

ARE not you, my fellow Communicants, filled with aſtoniſhment, gratitude and love to the dear Redeemer—who, even in that night in which he was betrayed, appointed this feaſt for you—took bread and bleſſed it (which he was well able to do), and brake it, and gave it to his diſciples, ſaying, "TAKE, EAT; "this is my body broken for you, this do in remembrance of "me"—*broken for you!* O comfortable truth! Yes, believing Communicants, it was broken for you. He was wounded for your tranſgreſſions—bruiſed for your iniquities. JESUS hath ſown that you might reap—JESUS hath conquered that you might triumph—JESUS hath died that you might live.

IN like manner alſo, after Supper, he took the Cup; and having given thanks, and *thanks be to God for his Great and his unſpeakable gifts*, he gave it unto his Diſciples, ſaying, "This "cup is the new Teſtament in my blood, ſhed for many, "for the remiſſion of ſins, drink ye all of it: for as oft "as ye eat this bread, and drink this cup, ye do ſhew the "LORD's death until he come."

TAKE now the cup of ſalvation, and call upon the name of the LORD: make your vows now unto the LORD in the preſence of his people. *Let me not interrupt you* * * * * * A continued ſilence, methinks, becomes us better than words, in ſo near an approach

approach unto God and while you are thus employed. For what tongue can expreſs, or what lips can utter, all that praiſe that is due to Father, Son, and Holy Ghost, one God? Who can utter ſentiments ſuitable to the various conditions of the various ſouls, at once partaking of this Ordinance? As the painter, when deſcribing the ſorrow of the family upon the loſs of an only child, after repreſenting in a very affecting light their various diſtreſſes in their countenances, drew a veil over the face of the grieved parent, as his grief was inexpreſſible; ſo, on occaſions of this kind, when the ſoul is holding immediate communion with God, is tranſported with admiration, and is melted with the feeling of the Saviour's ſufferings, what language can expreſs the pantings of the heart!—Words die and thoughts ariſe. Let us then, in expreſſive ſilence, meditate—and meditate his praiſe. * * * * * *

The ſilence that now reigns amongſt us, puts me in mind of the ſilence that was in heaven for about the ſpace of half an hour, when the Angel of the Covenant, the dear Redeemer, opened the ſeventh ſeal, and while the prayers of the ſaints were aſcending.

Pray then to this powerful Interceſſor, in the words which he himſelf hath taught you, "Our Father who art in Heaven; Hallowed be thy name. Thy kingdom come. Thy "will be done in earth, as it is in heaven. Give us this day "our daily bread. And forgive us our debts, as we forgive "our debtors. And lead us not into temptation; but deliver "us from evil: For thine is the kingdom, and the power, and "the glory, for ever." Go in peace, and may the God of love and peace be with you all. *Amen.*

A

A

DISCOURSE

ON

THE DIVINITY

OF

OUR LORD AND SAVIOUR JESUS CHRIST,

IN THE

LATIN LANGUAGE,

Which a late Publication has called for; and which will be understood in INDIA, *whither some Copies of these Volumes are to go.*

SHALL not INDIA soon "stretch out the hand" to CHRIST, and receive his Doctrines and Laws, as more precious than their Diamonds, their Silks, and their Gold? Ye nominal Christians, let not your acts of oppression and injustice, your wicked and unchristian example, shut the hearts of that industrious peaceable people against Religion and against you. Shall your conduct make them wish not to hear of the name of GREAT BRITAIN? It had been better for your Country, and for yourselves too, that "you had never been "born." Will you also betray your Religion, belie it, and affront it's AUTHOR? Forbid it Heaven! prevent it O GOD!

ADVER-

ADVERTISEMENT.

ALTHOUGH it is now generally acknowledged, even by the Roman Catholics themselves, that it is absurd to have their *Ritual* in Latin; yet they acted wisely and compassionately, in having their religious doctrinal Disputations in that language; for the common people may have access to read the attack, and are curious to see a new Publication, and perhaps go in with it, as children are to taste what they never saw, and to eat sweet poison—but have no opportunity to read the answers, though forty times and four hundred years ago the book has been answered.

I AM sorry that a Co-presbyter of mine has published an attack on the *Dignity* of our LORD and SAVIOUR JESUS CHRIST under the dark title of *A Practical Essay on the Death of Jesus Christ*; containing, he says, "the Doctrine of his Death," and has not given the fair hint where to find what has been formerly answered to Ebion, Corinthus, Socinus, and his other friends, whom he copies after. Let those who chuse consult *Pictet's Theology*, *The Socinian Champion*, *a quite new London Publication*, and *Dean Swift's Sermon on the Trinity*. The witty and learned Dean was no hypocrite, enthusiast nor devotee. I think myself now loudly called to take up the pen, when a Clergyman, a Co-presbyter, attacks, in so public a manner, the very doctrines which he and I, at our being licensed to preach the gospel, and at our being ordained Ministers of CHRIST, subscribed as our Creed, and promised to GOD and the Presbytery to defend and abide in; yea, "adhere to during all the days of our lives"—which at least means, that we are bound by the most solemn engagements to teach nothing contrary thereunto.

For *our oath's ſake therefore let us* * * * *—I cannot, I ſay, in ſuch circumſtances, ſit ſilent; but have publiſhed an anſwer in *Latin*, in order to avoid hurting our holy religion, by ſetting thoſe a debating about the moſt important Doctrines of it, who are not able to examine and judge even of leſſer matters. If I had written in *Engliſh*, we ſhould probably have ſet ſuch perſons a debating about points of Religion, until they ſhould forget the practice of it. We ſhould ſtir them up to *ſettle the Church*, when they ſhould be improving their farms; or otherwiſe, by induſtry, providing for their families—by the neglect of which, the Apoſtle tells us, "they deny the faith, and are worſe than "infidels," 1 Tim. v. 8.

Let then the Doctor, who I ſuppoſe has given evident proofs of his being maſter of *that* and other languages, before he was dubbed Doctor in Divinity—a degree which *confers no honour, i. e. gives no precedence* in Scotland, though in England the D. D. ranks before the Eſquire. Let him, I ſay, defend the doctrine he has adopted in the ſame language; but take no *Latin-Maſter* to help him: for I had none. He dedicates it to his *Colleague*—Where ſhould honour riſe but among *ourſelves?* Then, and when he critically and judiciouſly examines in the original the texts he quotes, will he ſhew that he is entitled to inveſtigate truths of ſuch importance—of ſuch vaſt importance to all mankind—and where men of learning, judgement, and experience, in Church and State, have repeatedly and for ages declared themſelves of a contrary opinion, as he has alſo repeatedly done in the moſt ſolemn manner?

It was well ſaid by *Lord North*, when it was propoſed in the Houſe of Commons to ſet aſide the thirty-nine Articles as a teſt of the Clergy's being friends to the Religion and Conſtitution of their Country, "I am rather," ſaid he, "for adding a "fortieth, *viz.* that the Clergy ſhould be bound to keep the "peace of the Country."

TO

THE MEMORY OF

THE WORTHY AND LEARNED

Mr. ROBERT HUNTER,

LATE PROFESSOR OF GREEK

IN THE

UNIVERSITY OF EDINBURGH,

THE

FOLLOWING DISCOURSE

IS

Gratefully Inſcribed

BY

THE AUTHOR.

Mr. HUNTER, *on account of his real merit, was elected Professor of Greek while the Author of these Sermons was in one of his numerous private Classes studying Latin* * *with him—who all attended him to the College about Christmas* 1741.

A near relation of the Author's sent him the following Lines to present to the Professor on his advancement.

Integerrimo præstantissimo viro

D. ROBERTO HUNTERO.

GRÆCARUM LITERARUM IN ACADEMIA EDINBURGENSI PROFESSORI DIGNISSIMO.

S. P. D.

Pectoribus nostris infudit gaudia Fama
Quæ tibi, pro meritis collatos nuper honores
Pertulit; auspicium felix faustumque precamur
Omnia læta simul quæ mens desideret ipsa.
Filius ille meus nunc almæ matris alumnus
Aut tuus; ingratis veluti committere ventis
Audeat O nunquam! memori sed mente recondat
Quam tibi devinctus fuerit, pensetque laboret
Hæc tua facta pie, dum spiritus incolit artus.
Vive valeque dui; nomen laudesque memento
Cœtibus in doctis, Phœbus dum transit Olympum.

* The Author, with many others, were advised to attend Mr. HUNTER, rather than go to the Humanity Class, because of his known attention and abilities as a Teacher, and his character as a Man.

A PRAYER IN LATIN MAY NOT IMPROPERLY PRECEDE A LATIN DISCOURSE.

The importance of the Subject cries to us to cry to God; and therefore

PRECEMUR.

SUMME et eterne Deus, qui cuncta regis, tueris, ſuſtines atque produces, tuum nomen adoramus, tuum nomen invocamus. Te propter innumerabilia et immerita beneficia nobis collata benedicimus præcipue vero ſalutis per filium tuum chariſſimum. Pater clementiſſime, condonas omnia noſtra peccata, ſapientia tua noſtras actiones ſemper dirigas et poſt vitam Beatos reddas. Omnipreſens Deus, adſis nobis de die in diem et faxis ut omnes noſtri conatus cedant in gloriam tui nominis, et eternum noſtrum emolumentum per et propter Jeſum Chriſtum Dominum noſtrum, cui tecum O Jehova optime maxime, et Spiritui Sancto, ſit Laus, Honos, Gloriaque, in ſecula ſeculorum. Amen.

DEUM eſſe, natura docet; filiumque habuiſſe diſtinctione et eminentia unigenitum, et ex officio ſervatorem, vocatum, a Revelatione clare conſtat. Sed utrùm hic qui vocatur

catur filius Dei, et cui nomen est Iesus Christus, existentiam habuit antequam natus est haud perpauci, dubitant. Probare igitur, Christum existentiam habuisse ante quam venit in mundum, adversus Socinianos, pensum mihi modo sit. Attamen priusquam hoc ingrediar, originem Socinianæ opinionis et sectæ ejus nominis, quam brevissime investigare, haud improprium videretur. Cerinthus, contra quem Johannes scripsit Evangelium suum, Ebionque, et Photinus Sirmii episcopus, apud antiquos, docuerunt Christum non existentiam habuisse ante Virginem Mariam. Et Lælius Socinus Fausti Avunculus, apud recentiores, hanc hæresin, inter alias, instaurare conatus est. Sed Faustus Socinus, Filius Alexandri Socini Jurisconsulti et Lælii consanguineus, præcipue divulgavit hanc opinionem, Sectaque nomen suum habet. Natus fuit apud Siennam, magnam vetustamque Italiæ civitatem, anno milesimo quingentesimo tricesimo nono. In Adolescentia, non multis studiis præter Humanitatis et Logicæ operam dedit, hisceque etiam labori pepercit. Lugduni manebat, quumque audivisset avunculum mortuum esse, in viam se dedit, et scriptis defuncti potitus est. Deinde in Italiam proficiscitur, seque Archiduci gratum facto, in illecebris hujus palatii, et muneribus ei collatis, aliquamdiu vitam egit. Tandem, investigationem Evangelicæ veritatis, deliciis aulæ preferens, anno milesimo quingentesimo septuagesimo quarto, in Germaniam se recepit. Trium annorum spatio, se Basileam contulit, ubi ad studium Theologiæ animum intentissime applicavit, et operam de Iesu Christo Servatore composuit. Anno milesimo quingentesimo septuagesimo nono migravit in Poloniam, ibique hæreseos semina disseruit. Racoviæ aliquot annos mansit, ubi a vulgo parum commode tractatus, contulit se in pagum novem circiter millia passuum Racovia dissitum, ibique anno milesimo sixcentesimo quarto supremum diem obiit. Non finis fuit Sectæ cum auctore, sed non obstante persecutione, diu in Polonia floruit, et admiratione omnium, progressum fecit. Tandem vero, é Polonia exterminata, an. 1658. valde decrescebat. Compendium habemus totius Socinianæ Religionis, Racoviana Catechesi compre-

comprehensum, quæ primum polonicé, autore Smalcio, é scriptis F. Socini compilata fuit, et Racoviæ an. 1606, typis evulgata. Sociniani aiunt æternitatem CHRISTI non posse evinci é Scripturis, quia illic non habetur. Ut loquuntur in questione octava supradictæ Racovianæ catecheseos cum de persona CHRISTI tractatur. Contra quam sententiam, CHRISTUM ab æterno extitisse, paucis argumentis, é Scripturis, probare conemur: vel ut verba Theseos retineamus, CHRISTUM existentiam habuisse antequam venit in mundum, *i. e.* antequam Spiritus Sanctus supervenit, et Supremi vis inumbravit, virginem Mariam IESU CHRISTI matrem.

I. ET hoc primum argumentum est; nempe, si CHRISTUS fuerit in Cœlis, antequam eó post Resurrectionem ascendisset, et non fuit ibi dum in terra vixisset, certe fuit priusquam venit in mundum, et si ille fuerit ubivis, existentiam habuit. CHRISTUM fuisse in Cœlis, antequam eó post Resurrectionem ascendisset, ex verbis sui ipsius apparet. "Quid si videritis filium hominis eó ascen-" dentem, ubi erat antea?" Joh. vi. 62. CHRISTUS de vero ascensu hic loquitur, de tali ascensu quali ipsi oculis viderentur, ut postea accidit. Sed non patet CHRISTUM ascendisse dum vixisset. Et si CHRISTUS ascendisset in Cœlum ante mortem, eoque rursus descendisset, clarissimum factum totius vitæ fuerat, et veritatis Evangelii, confirmatio haud minima. An cogitari potest, si tale accidisset, omnes Evangelistas silentio transituros? cum tantam industriam exhibent, memoriæ tradendo nativitatem, circumcisionem, oblationem in Templo, receptionem a Simone, adorationem sapientum, descensum in Ægyptum, *&c. &c.* venire in mentem potest non mentionem facturos ascensus in Cœlum? Annunciant nobis sapientiam ejus in disputatione cum doctoribus et non opera prætium fuerat narrare, utrum fuit ante, vel post ascensum in Cœlum. Verba Mariæ, cum triduo eum desiderassent et tandem invenissent; nate, cur nobis ita fecisti? et pater tuus et ego te dolentes quærebamus: ostendunt, illum non antea desideratum fuisse, itaque non in Cœlum ascendisse. "Deinde ille cum eis descendit, venitque

" Nazare-

"Nazaretham et illis erat morigerus," Luc. ii. 51. atque ita non potuit esse in Cœlis. Porro si ita fuisset, quid opus erat eundo ad Johannem Baptizatum, aut expectando descensum Spiritus Sancti causa inaugurationis. A Jordane reversus in solitudinem actus est, ut a diabolo tentaretur. Et tam longe fuit ab ascensu in Cœlum, ut Cœlum quasi descendit ad eum; eratque in solitudine cum feris; certe hoc non Cœlum fuit! et ei angeli ministrabant. Deinde vi Spiritus, rediit in Galilæam, atque ibi officium propheticum exercebat; posteaque nulla est causa ascensus, nullus pretextus. Præter hæc, duplex ascensus Christi in Cœlum fuerat contrarium sacerdotali officio. "Sanctuarium enim manibus factum, exemplar fuit veri (*i. e.* cœli ipsius) in quod pontifex solus semel quotannis ingressus est." Si adversarii negant Christum esse sacerdotem antequam Evangelium prædicavit, tunc non in Cœlum ingressus est, quia pontifex solus, in Sanctuarium cœli Typum, ingressus est. Si confiteatur, fuisse sacerdotem antequam Evangelium prædicavit, tunc non ascendebat nisi post mortem, quia sed semel ingrediendum erat, idque non sine sanguine. Itaque quoniam Christus non ascendebat in Cœlum donec post mortem, quando certum est fuisse in Cœlis ante ascensum post mortem, patet Iesum Christum fuisse in Cœlis antequam venit in mundum, ergoque existentiam habuisse. In hujus argumenti confirmationem haud alienum erit observare, Christi descensum, verbis sequentibus, manifestius apparere. "Nam panis Dei est qui de Cœlo "descendit—Ego, inquit Christus, sum panis vivus, qui de "cœlo descendit. Descendi enim de cœlo, non ut meam, "sed ut ejus qui me misit, voluntatem exêquar," Joh. vi. 33, 38. "Profectus a patre veni in mundum, rursum relinquo "et ad patrem discedo," Joh. xvi. 28.

II. Secundum argumentum est, Christum existentiam habuisse ante Johannem Baptistam, "Hic est," clamat Johannes, "quem dixi, qui post me veniens, ante me fuit, quippe "qui prior me sit," Joh. i. 15. *q. d.* Hic Iesus Christus dignior est me, quia etiamsi genitus est et natus, in officiumque post

post me baptizatus, tamen existentiam habuit ante me. Verba enim, prior me, certe ad prioritatem temporis; et verba, ante me fuit, ad dignitatem, referunt, ut in eodem Capite sequitur. "Is est, qui, et post me venit et ante me fuit, cujus ego non sum "dignus, qui caliei corrigiam solvam," Joh. i. 27. Si enim priora verba non referunt ad dignitatem et posteriora ad præexistentiam CHRISTI vana tautologia esset, dicereque prior me fuit quia fuit prior me, est reddere rem causam sui ipsius, quo nihil absurdius est.

III. SED, et hoc tertium argumentum est, CHRISTUS existentiam habuit non solum ante Johannem sed etiam ante Abrahamum. Hoc ipse asserit, in responsu ad questionem Judæorum, "quinquaginta annos nondum habes, et Abrahamum vi, "disti?" quibus IESUS, certo certoque credite, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί, "priusquam Abrahamus existeret, ego "sum." Joh. viii. 58. Quorum verborum nativus et proprius sensus est, priusquam pater vester Abrahamus de quo loquimini, nasceretur, ego existentiam habui.* In Ethiopica versione ita legitur, amen dico vobis priusquam Abrahamus nasceretur fui ego. Et in Persica versione, veré veré dico vobis, quod nondum Abrahamus factus erat cum ego eram. Adversarii vero, ut ipsissimam opinionem tuerentur, duplicem explicationem hujus responsi exhibent. Prima est, "CHRISTUM admonere "Judæos, qui eum in Sermone caperé volebant, ut dum tempus habérent, credérent, ipsum esse lucem mundi, antequam "divina gratia, quam CHRISTUS iis offerebat, ab iis tolleretur "et ad gentes transferretur." De hisce verbis CHRISTI a Socinianis ita etiam dicitur. "Etenim ea verba aliter legi posse

* As in Law, so in Divinity, &c. it is a bad cause that must be supported by much criticism. Let every thing be interpreted as a plain honest man of common sense (or jury of such) would do. The hearers all understood the above words of our SAVIOUR: for he did not deal in metaphysics, as Socinus and some others would have him do.

" (nimirum hac ratione amen amen dico vobis, priusquam " Abraham fiat, ego sum) apparet ex iis locis apud eundem " Evangelistam ubi similis et eadem locutio Græca habetur," Cap. xiii. v. 19. " amódo dico vobis, priusquam fiat ut cum " factum fuerit credatis." Debemus observare eandem libertatem in explicatione Scripturæ ut aliorum librorum, et non tam strictè observare, quomodo explicari potest, gramaticis regulis salvis, ut quomodo explicari debet, conservandi sensum gratia, regulis grammaticis etiam salvis, idiomaté linguæ et alio Textu non contradicto. Et hic non quæritur quid fiéri potest, sed quid fieri debeat, quid analogia contextus, quid argumentum quod præmanibus erat, postulet. Ecce causam ipsissimis verbis ob quam Sociniani hæc verba ita legunt et explicant. " Quod vero ea verba *ego sum*, sint ad eum modum suf- " plenda ac si subjecisset iis; ego sum lux mundi, superiùs, é " principio hujus orationis, versu 12 et hinc quod CHRISTUS " bis seipsum iisdem verbis, ego sum, lucem mundi vocaverit " versibus 24. et 28. Ea vero verba, priusquam Abraham " fiat, id significare quod diximus é notatione nominis, Abra- " ham deprehendi potest. Constat inter omnes Abrahamum " notare patrem multarum gentium, cum vero Abram non " sit factus prius Abraham, quam Dei gratia in CHRISTO ma- " nifestata, in multas gentes redundaret, quippe quod Abraha- " mus unius tantum gentis antea pater fuerat; apparet, sen- " tentiam horum verborum quam attulimus, esse ipsissimam." Quod ad priorem partem hujus explicationis attinet, questionem ad Socinianos proponemus; Quid opus est Ellipsis ubi sensus est perfectus et responsum proprium ad quæstionem datur? vel si Ellipsin tantopere desiderant, quare ea verba, *ego sum*, sint potius susplenda é versu 12 hisce verbis, ego sum lux mundi, quam é v. 23. hisce, ego superné sum vel é v. 24. nisi enim me eum esse (nempe CHRISTUM) credideritis in peccátis moriemini? Quod ad secundum partem hujus explicationis attinet, nempe, CHRISTUM dixisse, se fuisse antequam Abram factus fuerat Abraham, *i. e.* ut interpretantur, pater multarum gentium,

tium, ut ante dispensationem Evangelii, tantum pater fuit unius. Quid hoc ad rem? Quæstio erat, qua ratione, Abrahamus diem Christi viderat. Judæi, qui Christum pro puro tantum habebant homine, negabant, quod Christus Abrahamum viderit, eo quod nondum quinquaginta annos natus esset. Christus ergo hanc errorem refutaturus, non tantum asserit se Abrahamum vidisse, sed etiam extitisse, antequam Abraham existeret. Nam quemadmodum Abrahamus, in quæstione Judæorum, ponitur ut præteritus, qui jam olim fuerat, ita etiam assumitur in responsu Christi ut præteritus, absoluté; qui erat, non relaté, qui futurus esset Pater multarum gentium. Proinde subjecta materia docet, non in futuro vertendum esse, antequam Abraham fiat, sed in præterito, fuit vel existeret. Non enim Christus ad Judæorum quæsitum respondisset, sed illis ut proverbium est, de cæpis quærentibus, de allio quippiam regessisset: quod Christo indignissimum esset. Præterea, Judæi Christo non rem futuri, sed præteriti temporis objecerant, quippe v. 57. negabant quod Christus Abrahamum viderit, asserit Christus se eum vidisse, ducto argumento, ab existentia sua ante Abrahamum. At, Sociniana si obtineat glossa, nulla soliditas erit in Christi argumento. "Ego Christus sum "lux mundi antequam Abraham fiet pater credentium. Ego "vidi Abrahamum," qua ratione hoc medio termino Christus Judæis persuadere potuerit se Abrahamum vidisse non manifeste apparet.

Secunda explicatio est, quasi Christus dicat, antequam Abrahamus natus est ego sum, sed ne decipiemini, inquit Socinus, in decretis et præscientia Dei velim. Quid hoc ad quæstionem? certe responsum nihilum priori melius et Christo etiam indignissimum. Quæ causa fuit Judæis irasci, si verba ita intellixissent? nonne ipsi omnes æqué ac Christus in Decretis Dei ante natum Abrahamum, fuerunt? Verba Christi erant, priusquam Abrahamus esset, ego sum: Quid sequitur? tum illi (nempe Judæi) lapides sustulerunt, quos in eum conjicerent, et causa hujus æqué ac alterius lapidationis datur in v. 33. capi-

tis decimi ejusdem Evangelisti; ob bonum opus non lapidamus te, sed ob blasphemiam, id est, quia tu, cum homo sis, teipsum Deum facis. Judæi enim verba Christi proprié intelligentes, ac Christum divinitatem suam asserentem, tanquam blasphemiæ reum, lapidibus obruére attentabant. Ergo quoniam proprius sensus, responsum ad questionem aptissimum est, et ad incitandum incredulos Judæos simillimum; quando hæc elicitæ explicationes, verba Christi non solum impropria, sed audientibus vana et inutilia, reddunt; quoniam Beatus Servator noster, dedit responsum, verbis, probabilius non tales explicationes recipientibus; adherendum est ad nativum et proprium sensum supra dictum, unde apparet; ut Christus existentiam habuit anté Johannem ita anté Abrahamum (non solum antequam Abram factus est Abraham, sed antequam Abraham fuit Abram) necessariéque existentiam habuisse ducenta millia annos antequam natus erat.

IV. Proximum argumentum adducendum est Christum existentiam habuisse ante diluvium. Petrus hisce verbis hoc testatur. Christus carné necatus, spiritu in vitam revocatus, in quo etiam spiritibus, qui erant in carcere, prædicatum ivit. In quibus significatum est *Primo*, Christum prædicasse eodem Spiritu, quo é mortuis resurrexit. *Secundo*, Contumacibus prædicasse. *Tertio*, Tempus fuisse ante diluvium, dum navis ædificaretur. Hæc verba, de promulgatione Evangelii, ad ethnicos, post descensum Spiritus Sancti in Apostolos, interpretari non possunt. Nam hi omnes quorum Petrus loquitur, diebus Noæ contumaces erant, attamen nemo eorum, quibus Apostoli prædicarent, diebus Noæ unquam contumaces erant; ergo nemo eorum, quibus apostoli prædicarent, est idem cum iis, de quibus Petrus loquitur. Datur quidem, hoc non immediaté vel personaliter factum esse a Christo, quasi propriâ personâ ad antediluvianos prædicasset; sed prophetæ ministerio, missione Noæ octavi justitiæ præconis. Attamen facere aliquid per alium, de se facere impotentem, existentiam præcipuæ causæ demonstrat,

monstrat, æque ac si, sine instrumento interveniente ipse fecisset.

V. Quod ducit ad quintum et postremum argumentum nunc adducendum; nempe creationem Christo ascribi; ut in Epistola ad Hebræos, ubi de filio loquitur, ut ordo et connectio sententiarum docet. "Et tu initio Domine terram fundasti, et "opera manuum tuarum sunt cœli: et illi quidem peribunt, te "permanente, omnesque tanquam indumentum inveterascent. "Et te tanquam amictum eos involvente, obsolescent. At tu is "es, qui annorum fis infinitorum." Nonne ille est Creator Mundi qui terram fundavit, et cujus manuum opera sunt cœli? Sociniani priorem partem horum verborum, nempé creationem mundi, Deo; posteriorem, nempe ruinam Christo tribuunt; sed conjunctio et, connectionem ostendit: opera manuum tuarum sunt cœli et illi quidem peribunt, et te tanquam amictum eos involvente, *ut supra*. Quicunque igitur concedit Apostolum hanc scripturam produxisse ut ostenderet filium Dei cœlos perditurum esse; cœlos creasse etiam agnoscere debet. Qui enim negat eum hic locutum esse ut Creatorem; negare debet eum haberi perditorem. Ergo quoniam verba Psalmistæ sine dubio de et ad servatorem nostrum locuti sunt (alióquin Apostolus hoc ei tribuit, quod ad eum non pertinebat et deinceps Spiritus Pauli non intellexit Spiritum Davidis et erravit, quod fieri non potuit) quoniam igitur ad quem prior pertinebat sic et posterior, quia de uno dicitur. Quando significatio literalis tam evidens est ut nemo metaphoricam simulavit; verum est, testante Psalmista et interpretante Apostolo, *filium Dei mundum creasse*. Ad hoc confirmandum vertemus oculos ad primum caput Epistolæ ad Collossenses; "in filio liberationem "habemus per ejus sanguinem, peccatorum veniam qui imago "est inaspectabilis Dei, totius rerum naturæ primogenitus; ut "poté per quem condita sunt omnia, tum quæ in cœlis, tum quæ in "terra sunt: tum aspectabilia, tum inaspectabilia et solia et do-"minatus et principatus et potestates: Omnia et per eum et "propter eum condita sunt, et is est ante omnia et per eum con-

"stant

" ſtant omnia." Primum caput Johannis ab initio videamus. "In " principio erat ſermo, et ſermo erat apud DEUM, et DEUS erat is " ſermo. Is erat in principio apud DEUM, omnia per eum facta " ſunt, et abſque eo factum eſt nihil, quod factum ſit." Johannis brevitas, pulverem excitandi, de hiſce verbis, Socinianis occaſionem præbuit; hoc enim *de principio Evangelii* interpretantur. *Sermonem* ſignificare CHRISTUM, negare non poſſunt quippe qui, ſermo fuit nomen a Judæis, Meſſiæ ſæpiſſime datum. Cauſa probabilis Johannis brevitatis.

ET hæc verba, Dominus dixit ad Dominum meum, dextra mea ſedeas, a Chaldaico paraphraſto (quod in Synagogo Judæorum legebatur) ita redduntur, Dominus dixit ad ſermonem ſuum dextra mea ſedeas, *&c.* Philoque Judæus, eum, quo DEUS mundum fecit, ſermonem DEI vocat. " Sermone Domini," inquit Pſalmiſta, " cœlum factum eſt." Et ſi de principio Evangeliſti hæc verba Johannis interpretantur, ecce ſententiam minimé elegantem, *in principio Evangelii Chriſti fuit Chriſtus* cujus ineptiam repetitio ſatis demonſtrat. Et nihilo ineptiùs fuiſſet, Apoſtolum docuiſſe, CHRISTUM exiſtentiam habuiſſe quum Johannes Baptiſta prædicare cœpit, Matthæo et Luca, qui ante Johannem ſcripſerunt oſtendentibus, CHRISTUM, multos annos ante hoc, natum fuiſſe. Præterea, ut a vetere Scriptore obſervatum eſt, Johannes Evangelium ſcripſit ut divinam naturam, neceſſariéque CHRISTI præexiſtentiam, probaret. Igitur nativus ſenſus eſt, in principio mundi; ſermo, vel CHRISTUS, qui DEUS eſt exiſtentiam habuit et omnia fecit. Quando hæc verba, *in principio*, non poſſunt interpretari de initio Evangelii, neque de initio prædicationis Johannis; niſi tempore ſcribendi, ſcriptorem non ſolum Spiritui Sancto, ſed etiam communi ſenſu, privari concedamus. Ergo creationem CHRISTO aſcribi a verbis Johannis etiam apparet.

DENIQUE, cum manifeſtum eſt CHRISTUM fuiſſe in cœlis antequam ſupremi vis Virginem Mariam inumbravit; quando demon-

demonstravimus existentiam habuisse non solum ante Johannem Baptistam sed etiam ante Abrahamum; siquidem ante diluvium fuisse videtur; et negari non potest, creationem CHRISTO ascribi: verum est non negandum; CHRISTUM existentiam habuisse antequam venit in mundum. * †

APPENDIX

* See Appendix to Volume Second.

† *You propagate a lean Religion,*
And colder than the Polar region:
Your freezing tenets chill the heart,
Nor life, nor love, nor joy impart.
Witness your drowsy slender band,
And vacant pews through all the land.

Socinian Champion, p. 62.

APPENDIX

TO

THE FIRST VOLUME.

Ταράττει τὸς Ἀνθρώπους ἀ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα.

Delectando pariterque monendo.

Frontem nugis ſolvere diſce meis.

MARTIAL.

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome; and this I do for the Goſpel's ſake, 1 Cor. ix. 22, 23.

APPENDIX

TO

VOLUME I.

PAGE 7, line 26. *On the Banks of the Esk*, where I * first drew breath, and at that time had well nigh breathed my last; but I had more duties to perform, and more trials to undergo. These who die young escape much toil, pain and trouble; but they who weather out the storm, and fight the battle, will have a more glorious victory; and, through the grace of God in Christ Jesus, a more glorious reward.

The banks of the Esk. I call upon Britain to produce *a ride*, where the traveller will, from May 1st to November 1st, find superior, or perhaps as delightful natural beauties. From above Westerhall, the seat of Sir James Johnston, to near Longtown, you have one continued meander through woods and lawns, edged with gradually rising hills, where now and then you are unexpectedly on the level brink of the river, pure to it's bottom—in one place purling—in another motionless as sleep.

The ancient family of Westerhall is now pretty well known in the world. Sir James, father of the present Knight, had a numerous family, who have done many friendly offices. The family always discovered an inclination to business. The

* The Author uses the pronoun I as more laconic and less formal, than a repetition of *the Author*, *the Author*, &c.

late Knight was bred a lawyer; but his own honeſt ſcruples kept him from the bar, and his Lady's Jacobite tongue kept him from the bench. She was lively, knowing, humane, and conſequently beloved of all ranks—of all who, honeſt themſelves, love the honeſt little ſallies of congenial ſouls.

LANGHOLM is pleaſantly ſituated, with it's three holms—it's three woods—and it's three waters. It's ancient caſtle has been moſt delightfully ſet down at the confluence of the Eſk and the Ewes: but at the beginning of this century, modernized, and removed a little, for an habitation to the Duke of Buccleugh's factor, or rather the Dutcheſs's; on whom the following Epitaph was written.

"STOP paſſenger, until my life you read,
"That living may have knowledge of the dead:
"Four times five years I liv'd a virgin's life,
"Ten times five years I was a wedded wife;
"Ten times five years I liv'd a widow chaſte,
"Now tired of this mortal life I reſt.

"FOUR times five years a commonwealth I ſaw;
"Ten times the ſubjects roſe againſt the law;
"Twice did I ſee old Prelacy pull'd down,
"And twice the *Cloak* was humbled by the *Gown*;
"An end of Stewart's race—I'll ſay no more—
"I ſaw my country ſold for England's ore:
"Such deſolations in my time have been,
"An end of all perfection I have ſeen." *

"This is the Elegy of Princeſs Mary Scott, Dutcheſs of Buc-
"cleugh, who died at Pall-Mall in London, 1728."

THE

* THE above Elegy Mr. Dun has kept ſince a boy playing on the banks of the Eſk. He remembers not whence he had it, nor knows the hand in which it is written. He, in Spring 1788, ſent a copy to the preſent Duke, and wrote his Grace as follows. "I did not chuſe to inſert it, until I ſhould
" have

The present Dutchess is fond of the situation of Langholm Castle; and, with her own hands, has measured off walks on the banks of the Esk. The Duke's good sense is known to all. He converses with his tenants. Views their farms. Observes those who act properly, and speaks to them as a friend and a father. He lately appeared in defence of his country—raised a regiment, and endeared himself to officers and men—who, from their character and conduct, were acceptable wherever they went, and are spoken of with pleasure. I revere the memory of the ancestors, and love the character of the Duke and Dutchess of Buccleugh.

In "the days when he was young," and before toll roads were known in Scotland, *the Author* had a most delightful jaunt along the river Esk—in company—almost alone—convoying a Cousin in her way from her education at Edinburgh to her father's house. A witch she was—I had formerly felt her power, as had fifty others. She did not, as *Witches* do, wound us with pins, but with darts. She was a witch indeed; for she wounded us "quite through the heart."

It often however happens, that such mighty conquerors, either marry *men of passion*, who don't long esteem them, or men whom they don't love in their hearts—opinion telling them, that "'tis best repenting in a coach and six."

"O Bell thy looks did pierce my heart,
"I spent the day in pain;
"And when the night return'd the smart,
"I thought of thee in vain."

Smile

"have your Grace's permission: at least, I will give you some months to for-
"bid me before it be printed, and shall thank you for correction or advice."

It contains a short history, and some instruction, which (as curious too) induced Mr. Dun to publish it. He has frequently observed old people, as the Author represents the Dutchess, talk as if "Perfection" would die with themselves. Such is human nature.

SMILE not; for it is said, "the man who never was in love "has long ears." A man visits, and with formality proposes marriage once or twice in a year; but such are formalists and not lovers. Seldom is a castle of any consequence taken by a mere formal summons. So, these *formalists* remain batchelors all their days, or stumble into matrimony, as by mere accident. For what formalist ever gained the heart of either man or woman?

"BUT when she's attack'd by a youth full of charms,
"Whose courtship proclaims him a man,
"When lock'd in his bosom, and clasp'd in his arms,
"Let her then say no if she can, can, can:
"Let her then say no if she can."

AND then there is something concerning

——"A coach and six and a jointure of land;
"She's an idiot if she say no."

BUT, as this did not make for me, I never could remember it, nor can yet recollect much of it. Such is human nature. I did not make and cannot mend myself; though I have often wished to mend that useful thing called *memory*. In matrimony, "wisdom is profitable to direct;" though *here*, the wise as often err as in any important thing.

READER, be not sour—all now said is consistent with piety; * unless you think that piety consists in saying continually, with the Monks, *mementooo mooori, mentoooo mooori.*

RELIGION, by being dressed in a gloomy garb, hath lost many a servant—and many of mankind have been so affrighted, as to fly from that angel—that messenger of peace. For if there be any messenger or message from GOD, it is religion. If

* "BEAR with me a little in my folly, and indeed bear with me," says Paul, 2 Cor. xii. 1.

If there be any thing valuable to rational beings, it is religion. Philosophy names things—religion assures us of them. * "Pla-"to thou reason'st well;" but thou had'st conversed with Moses. † If any thing be calculated to gain universally upon rational beings, it is religion—not monkish, solitary, idle, indolent; but pious, benevolent, just, industrious, humane.

Religion, a cherub divinely bright! "If," said the ancient philosopher, "if virtue could be seen, all men would fall in "love with her." But religion has unfortunately too often put on the garb of priestcraft, hypocrisy and moroseness; and thus made men turn away the head, and fly from it. O ye hypocrites! ye bigots! what harm have ye done? What souls have ye destroyed? More, many more than they who "brought "up an evil report of the promised land," and discouraged the children of Israel—ruining them by unbelief. I have the best of examples in speaking freely of hypocrites, "O generation "of vipers," &c. was the Saviour's language, Matth. xii. 34. xxiii. 33. Luke iii. 7.

Now, my readers, we are got into the middle of a sermon unawares—Let us improve it.

If my Amanda could have preached, she would have told us, 'That hypocrisy' "leads captive silly women;"‡ 'or 'men more silly than they: but that there is no deceiving that 'God who searches the hearts, and knows the intentions; yea, 'observes them forming in the human mind. Let not superstition mislead. Preserve a steady serenity, and composed pleasantry—not affrighting young people from religion by grimace,

* "The philosophic consolations," says an elegant modern writer, "are "rather in general to be considered as good sayings, than as good remedies."

† Moses' writings were known in Egypt, and from thence, with philosophy, travelled into Greece.

‡ 2 Tim. iii. 6.

'mace, nor rendering them infidels by your converſation or by 'your practice.—Religion bids' "not be caſt down"—'be in-'nocent in mirth—yea' "rejoice alway," 'but not with 'the' "laughter of fools."

'BEHOLD that ſeraph *religion* in her' "white robes;" 'her 'eye fixed on the heavens; her knee humbled in the duſt. She 'teacheth the way of virtue. Her precepts are ſimplicity and 'truth. They who attend to her counſels have peace for their 'companion, and heaven for their home.' But to return.

OLD women only are called witches. What abſurdity! The Bible ſays the like. The Bible does not ſay, as the fabulous *hiſtory of witches* does, that they and the devil are companions. No; it ſays, "Thou ſhalt not ſuffer a witch to live." But, what is meant by a witch? A witch *there*, is one who pretends to have a familiar ſpirit at hand, that can reveal ſecrets, and foretel what is to come. An old, poor, mean, illiterate creature, has for obedient ſervants ſome kinds of angels, and alſo the ſpirits of good men! Credulity itſelf can ſcarce believe this. But had not the old wife at Endor power over ſuch? No—GOD permitted Samuel to appear contrary to her expectation; yea, to her very great aſtoniſhment, ſo that ſhe cried out with terror, as 1 Sam. xxviii. 12.—A witch is a cunning deceitful perſon, who pretends to derive much knowledge from acquaintance with evil ſpirits; and ſuch were ordered to be put to death, as deceivers and enemies to GOD—by pretending Satan is poſſeſſed of divine perfect knowledge.

A WOMAN at C*****ſs, in the county of Fife in Scotland, even within theſe hundred years, being with others condemned to death as a witch, a gentleman of knowledge, learning and great integrity, who had formerly often ſeen *her a good ſervant in a reſpectable family*, being at C*****ſs, and hearing ſhe was condemned to death, and to be burnt in a few days, went to the priſon to ſee the witches; and particularly to put a few queſtions to her: for ſhe had been condemned on her own confeſſion.

After

After some general questions to *Janet*, for so may we call her, he said "*Janet*, will you tell me, are you really a witch?" "Alas, "Sir," answered the poor woman, "I know no more what it "is to be a witch. than the child does that is new born." "But "you have confessed it?" "Yes confessed it. Alas! Sir, I "was made weary of life. I am believed by many of the "common people, and even of my neighbours, to be a witch: "my company is therefore avoided by these to whom only I "can have access. No body gives me work! No body will give "me alms! At home I am disturbed by a mob often gather-"ing about my house; and when I go abroad, I am like to be "stoned to death. I would not upon any consideration take "away my own life, though very miserable; but if my judges "will take it away, let them do so. I have subscribed what "was written, and *confessed myself to be what my soul abhorreth!*" She with others were burnt as witches.

On the banks of the Esk is Canaby, Kirk Andrews, and Neitherby. At the last of which places some men, when digging, were astonished at a spadeful of the earth plumping down, and entirely disappearing. It went down the vent of a building, which had for ages been covered with sand and earth. There was found a square room, with a Roman altar in it, on which lay a hart's head, and a Roman sacrificing knife. On the altar was a Latin inscription, announcing it to be dedicated to the Goddess Victory by Marcus Aurelius Victor. But Oh! Gothic disposition! *that* monument of antiquity was wantonly destroyed by a Refugee about sixty years ago, who went by the name of Butler, and skulked there, without its being well known who or whence he was, or why in that country.

In Canaby parish lived John Armstrong of Gillnockhall, of whom Buchannan, in the XIV. Book of his History, says, "In July (1530), the King (Ja. V.) levied about eight thou-"sand men, and marched out against the robbers, and quick-"ly pitched his tents by the river Ewes. Not far from thence "lived one John Armstrong, chief of one faction of the thieves,

" who had ſtruck ſuch a fear into all the neighbouring parts,
" that even the Engliſh themſelves, for many miles about,
" bought their peace, by paying him a certain tribute. This
" John was enticed by the King's officers to have recourſe
" to the King, which he did unarmed, with about fifty horſe
" in his company; but neglecting to obtain the King's paſs
" and ſafe conduct for his ſecurity, he fell into an ambuſh,
" who brought him to the King, as if he had been taken pri-
" ſoner by them; ſo that, he and moſt of his followers had the
" fate of being hanged."

In that country they have his hiſtory in ſongs, according to the ancient manner in Scotland. I recollect the following lines.

" There lives a man in fair Scotland,
" And Johnie Armſtrong they do him call:
" He has neither lands nor rents coming in,
" Yet keeps fourſcore men about his hall."

Other verſes tell of their being " horſed and harneſſed;" and that being way-laid, and ſurrounded by a party of the King's forces at Moſs Paul Green, near Ewes, he fought and was wounded; and ſaid

" Fight on, fight on, my merry men all;
" I'm a little hurt, but I am not ſlain:
" I'll lay me down and bleed a while,
" And riſe and fight with you again."

He is repreſented, upon being refuſed pardon from the King, as ſaying to his men,

" There's nae grace in a graceleſs face;
" There's nae pardon here for you and me."

The country lamented him, and his ſon upon his nurſe's knee breathes revenge. I have ſeen a tower at Hollhouſe, ſaid

to

to have been built by him; about 200 yards from which is a cave, in a ſteep rock waſhed by the Eſk, ſaid to have lodged eighty people, and proviſions, having only one path to it, along-ſide, and high up on the rock, ſo narrow, that only one perſon at a time could paſs to a door equally narrow, with a large deep pool below.

Upon the banks of the Eſk, about two miles above Hollhouſe, is Broomholm; a hidden little paradiſe, the property and ſeat of John Maxwell, Eſq: the moſt reſpectable gentleman reſident in that corner—uſeful to high and low, in ſettling matters of right and wrong. The Court of Seſſion, in a perplexed matter of landed property, adopted his deciſion, which came before them, by the death of one of the Referees, before extract.

I might have obſerved, that, on the *banks of the Eſk* are the veſtiges of ſeveral Roman camps: one particularly, at the confluence of the Liddel, where I obſerved the pretorium and watch-tower diſtinguiſhed from the reſt. A cauſeway, ſaid to be laid by Julius Cæſar, goes, I have been told, to the head of the Eſk. The earth gets above cauſeways; ſo that the veſtiges are very few: but there are farms upon *it's banks*, named, the one the Upper Cauſeway, and the other Nether Cauſeway.

The banks of the Eſk terminate at Solway, where, uniting with Eden, Annan and Nith, it forms that frith which there divides England and Scotland: for Tweed is not the only river that divides theſe Kingdoms. *Eſk* is the march from Liddel (whoſe waters waſh both kingdoms) to the Scots dyke; and *it's* name ſeems to be derived from eſek, *ſtrife*: for that country was a conſtant ſource of contention betwixt the two nations; and to this day, a part of it is called the *debateable land*, better known by the corrupted name of the *beat-up land*.

Now, *after what has been ſaid*, may it not be doubted whether I am a Scottiſhman or an Engliſhman? I was born near

or on the debateable land. My mother was educated or finiſhed her education in a town in England, where my father died, having carried his then family thither, upon giving up buſineſs. I have been a hearer in the Engliſh Courts, and *initiated*, by having my pocket handkerchief ſtolen there, though ſix were condemned to death, one of them for ſtealing to the value of five ſhillings, and having a thieviſh character.

True—I always thought myſelf born in Scotland. *Some—many—years ago*, a Scottiſh regiment was enliſting at Edinburgh. An Iriſhman offered to enliſt, and was brought before Baillie Dewar to be atteſted. The Magiſtrate aſked him, "Are you "a Scotſman?" "Yes, by my ſhoul." "I think your brogue "betrays you to be an Iriſhman." "My father be a Scotſ-"man, and my mother be a Scotſman, but me be born in Ire-"land" "Why, then you are an Iriſhman." "Why, be-"cauſe me be born in a ſtable, muſt me therefore be a horſe." *He ſwore you ſee; but ſuch a man does no great honour to the cauſe: our younger ſiſter Ireland is no diſgrace to the family, though ſometimes we ſmile at her, as we do alſo at brother John.*

Now, if an eſtate depended upon it whether I were a Scottiſhman or an Engliſhman, for I pretend to write too in the latter language, there is no doubt, but, if I had plenty of money, I ſhould find men to ſupport my claim; but I confeſs, I think I would need a *particular judge*: for I would not dare to venture the cauſe before any judge I know of: for, to be ſerious, I think there never was a time when the judges in Britain were more diſpoſed to do juſtice impartially, than at this time; though, like *councils of divines*, they "may err and have erred."

But to return to our farce, in which we neither ſwear, nor uſe *double entendres*, nor *ſpeak bawdy—a ſcandal to Chriſtians to ſit and hear ſuch!* When a ſtudent at the Univerſity, I was preſent at a farce, where the actors on the ſtage were, by it's author, led to ſome indecency.—To the honour of the ladies I muſt

muſt add—they roſe *up and hurried off. Such authors and actors ſhould be hiſſed.* Religion, good manners, and a polite education, forbid ſpeaking, reading, or writing ſuch. When uſed, it is only to ſupply the place of true wit, and betrays want of ſenſe. The Reviewers, as became their office, with great propriety, moſt ſeverely chaſtiſed a modern clerical author for ſuch. It was well ſung, "That want of decency is want of "ſenſe."

To return, I ſay, I have been told of a law plea humorouſly acted at Edinburgh, and at London too I ſuppoſe. The plea was *Bull contra Boat. Bull* complained that *Boat* had carried him down the ſtream, to the great and imminent danger of his life. *Boat* anſwered that he was tied to a tree on the bank of the river, with a rope of ſtraw, which *Bull* having eat through, of neceſſity, he, *Boat*, muſt go down the ſtream, to the no ſmall danger of being daſhed in pieces; ſo that he argued, he had much more reaſon to complain than *Bull* had: after many, no doubt, learned pleadings and good pay, *the cauſe was referred to the Water Baillie.*

Every author thinks it is of conſequence to the public to know where he was born;—but though, like the frog in the fable, I am doing all I can—I am not yet *ſtretched* far enough to be of ſuch conſequence, nor do I think the affair of more conſequence to the public, than to tell them whether *Boat* or *Bull* gained the plea.

It was in a burgh of regality, but all theſe by the "omni-"potence of Parliament," which extends over more *mole hills* than one, are annihilated—ſo no more of it. Though a merry modern writer, in the hiſtory of his birth and life, after a volume or two, tells us very gravely, that he is not yet born.

I believe that if the author of THE TRUE BORN ENGLISHMAN had been alive, I ſhould have had a powerful advocate. His book I recommend to the peruſal of all ſouth of the Tweed, eſpecially

especially such as smoke tobacco in a tap-room, or, like me, are half born, half-bred Englishmen. From me you might therefore expect to hear both sides of the question; but, I ought rather, in *justice*, when late scribblers have thrown so much into the one scale, to throw a little into the other. That is the surest way to strengthen and not relax THE UNION. It is surely the interest of both nations, to keep even the balance of HONOUR; for it is now evident, that by UNITY, *parvæ res crescunt*; as now the little spot of Britain can, on the sea, give laws to every single nation or empire on earth, however great or powerful it is; and, thanks to GOD, even to a whole armed Neutrality. Read Ben Johnson's two lines on THE UNION.

"The world the temple was, the priest a king;
"The spoused two realms, the sea the ring."

THE English can work and the Scottish can fight; and *vice versa*, to good purpose when called. Think, O my country men! and "consider your ways." BE RELIGIOUS and PROSPER, WICKED and FALL: so did *Jerusalem*, so did *Greece*, and so did *Rome*. Industry too is no small part of religion, 1 Tim. v. 8.

So much for a short improvement of a not short sermon. *

WHEN leaving the banks of the Esk, I cannot but drop a tear over my most early companion in the world, John Mouat, physician at Longtown, who, with much success, used his hands as well as his pen for the benefit of his patients, and was also known there as an antiquarian; but who I have learned, since writing the above pages, is, alas! *now no more*. O death, death, thou dost much harm, if thou art not carrying us to a better life. Will not thou introduce us to our worthy friends—relations—parents—children, those who loved and esteemed us, and whom we loved and esteemed? That "beloved physician," in the last hour I spent with him (for I have not seen

* Our little excursion to the banks of Ayr must be in next season, and in next volume.

ſeen him for years) ſhewed me a number of ancient coins, &c. which he had picked up on the banks of the Eſk; and particularly a cornelian ſeal, *the head of Harpocrates the Egyptian god of ſilence or of ſleep.*

NOTE II.—PROVIDENCE—P. 67.

IN the introduction to my Sermons on the Providence of GOD, I obſerved, *that* the preceding chapter gives an account of the deſtruction of Babylon; and the Jews and others are repreſented, without any cenſure paſſed upon them, as rejoicing in the gratification of their reſentment againſt that once proſperous, but now loſt city, which is contrary to the manner of GOD, and the ſpirit of religion—*That* the Jewiſh diſpenſation, eſpecially as explained by ſome of their teachers, countenanced a ſpirit of revenge, which our Saviour often reproves, and is at great pains to root out; and which he has, with great ſtrength of argument, counſelled his followers againſt, working forgiveneſs even into our very prayers, as Matth. vi. 12. But their teachers, like more modern ones, cauſed them to err, and inculcated that ſpirit of perſecution, which cut off the wiſeſt and moſt innocent heaven-born teacher that ever appeared in the world; and without the protection of the Romans, would have done it *before the time*, and would have deſtroyed every one of his apoſtles. For even the heathens had more of juſtice and humanity than theſe, and more than modern fooliſh hot-headed bigotted zealots have had. PROVIDENCE ſeems to have raiſed the Romans to proteſt the teachers of Chriſtianity; for it went wherever their power was extended. Perſecution, under ſome Emperors, prevailed at Rome; but that ſent our holy religion, with the perſecuted, to the moſt diſtant parts of the empire. Perſecution "ſent ſalvation to the ends of the earth." Paul was in the temple, not ſtirring up ſedition, but teaching that religion that teaches peace, when his miſled brethren tumultuouſly ſurround and would have deſtroyed him, had not a heathen captain, and heathen ſoldiers, come to his relief. The ſame ſpirit always produces the ſame effects. It has made the

papiſts

papists shed much, very much blood: nor can protestants say that all of their profession have, in this respect, been always perfectly innocent. Some bigotted sectaries amongst ourselves dare not wound the persons, but do all they can to wound the characters, and destroy the usefulness of better men than themselves. Christianity is lost amongst the hypocritical teachers of Christianity. Even faith and hope are not to be laid in balance with charity. So says the Spirit of God, 1 Cor. xiii 13. For where charity is not, how can faith be? *Let the Sorbonne answer this question.*

I also observed, that in the context, ver. 4. of Rev. xix. four beasts are mentioned as joining in this song of praise; but that the original words *ta zoa* signifies *living creatures*, perhaps some beings of a rank betwixt angels and men, or that shall take their place below "the redeemed of the Lord." But I did not observe to my audience, what a * commentator says, that by *beasts* in the Revelation, we are to understand, *the ministers of the gospel;* and that an old clergyman of my acquaintance observed to a large congregation, in a large town, that by the *beasts* are to be understood the ministers of the gospel, not said he that ministers are beasts, but * * *

Yet the description of *these living creatures*, in the fourth chapter of the Revelation, may convey instruction to ministers and such as intend that holy office. Their being full of eyes before, behind and within, denotes the necessity of prudence, attention and circumspection. Like the lion, the minister must have fortitude, boldness and courage, in the cause of religion. Like the ox, he must be laborious. As a man, he must be humble and condescending. And as an eagle soaring on high, he must be heavenly minded. The Reverend, old Mr. M'Laren† of Edinburgh,

* Henry on Rev. iv. 6.

† He sometimes spoke in the homely style of the times, when he was young; but he was a man of solid judgment. John Duke of Argyle came to Edinburgh; when the Presbytery was met, they sent a deputation, with the good old man at their head, to wait upon his Grace. The Duke frequently said, he

burgh, did almost every Sabbath offer up public prayers for those clergymen, "who have little of God, less of CHRIST, and are "full of themselves." Reason and religion bid such invert the character. It is this makes so many enemies to patronage, and makes the people in Scotland "cry out of wrong," and insist on these MAGNA CHARTAS, *the Revolution Settlement*, and their *Union-rights*, contained in the then acts of Parliament of both nations, *Scotland* and *England*—Deeds the most deliberate—the most public—and the most sacred ever gone about—and privileges secured by every method that human wisdom could contrive; but defeated by the injustice (tell it not in Gath!) of a British Parliament.*

SOME popular ministers have much of GOD, more of CHRIST, little of duty to their neighbours, artfully bear down their brethren, and oh! "are full of themselves." Because the inconstant multitude follows them for a day, they grow conceited, self-righteous and dogmatical. This makes many friends to patronage, and thereby keeps the *unjust yoke*, which our fathers were never able to bear, about our necks. I am certainly entitled to my estate use it as I will. If I am guilty of licentiousness, *government* executing the laws, may and will restrain me,

he got the finest compliment paid him by Mr. M'Laren, ever he met with. "My Lord," said he, "Your ancestors were great and good men. You are "greater than any of them, may you be as good." He also, with some of his clerical brethren, waited on his Royal Highness, William Duke of Cumberland, in 1745, on his coming to Edinburgh after the battle of Falkirk, where "General Hally forgot for to rally," after allowing himself to be surprised at noon-day, and the King's troops were defeated by a few mountaineers. Hally, observing Mr. M'Laren's appearance, whispered the Duke, "Smoke the Parson." Mr. M'Laren addressed his Highness, "My Lord, "we rejoice to see you in Scotland. You are come, we hope, under GOD "to be our deliverer. Our armies have been defeated and fled; because our "Generals had neither conduct nor courage—neither of which are wanting in "your Highness; and we pray that the LORD may render you successful." The Duke, looking to Hally, said, "Smoke the Doctor now, Hally."

* SEE Dun's Speech in the General Assembly of the Church of Scotland, republished under the signature of "DECIUS."

but will not take it from my posterity—only a *temporary government*, to say no worse of it, such as was in Britain in 1712, could think of such injustice—and to a nation which had spilt it's blood, in defence of it's rights, and had generously trusted a British Parliament with every thing dear to them (a free and brave people) as men and as christians.

NOTE III.—PROVIDENCE—P. 88.

IT is our duty and our happiness at all times, and in all circumstances, to trust in GOD, "Though he slay me, yet will "I trust in him." When at the very worst and lowest ebb, the saints have infinitely more cause to rejoice than to be cast down. There is more in one of their mercies to comfort them, than in all their troubles to deject them! All your losses are but as the loss of a farthing to a prince, Rom. viii. 18. GOD *sometimes remarkably reproves our distrust.* A person of this parish (a seceder, but an honest one: for there are good people of all communions) made once the same observation to me, and added, "My family were all about a mile off on Ayrsmoss here "casting peats, my youngest child with them: I grew anxious "about him, and though his mother, brothers, sisters, and ser-"vants were there, I would go see if he was safe. The child "on my approaching, running to meet me, cut one of his feet "upon a peat-spade, which made him lame for many days. "Had I trusted him to GOD, this had not happened."

GOD often, by more gentle reproofs, calms, comforts, and quiets the soul. A gentlewoman in or near Dumfries, upon fearing or feeling distresses, was wont to say "My GOD liveth." Her husband died, leaving her with a number of small children. It often happens, that widows are made to suffer and sigh, by their treatment from the world, and those from whom they least expect it. This was her case, which one day pierced her heart, and made the tears trinkle down her cheeks. One of her prattling little ones, observing her, said, "Mamma, is "your GOD dead?" The reproof awakened her faith, her hope

hope and her truſt, and thereby dried up her tears. It was an after ſource of comfort.

Mrs. W****w, widow of one of the miniſters of Dumfermline, who ſpent her laſt days within a mile of where I now ſit, told me, that in 1745 (her huſband being lately dead), when people were terrified on the approach of the rebels, and report ſaid they were juſt at hand, ſhe ſat penſive, diſcouraged and afraid—having ſent her maid into the town to enquire, and nobody in the manſe but her grandchild of about four years of age, now miniſter of W*****n, near Hawick. The child obſerving her ſad and perplexed, came near her, and ſtanding at her knee, and looking up in her face, ſaid, "Grany," that is grandmother, "Jehovah hear thee in the day * Grany." This comforted, relieved, and alſo aſtoniſhed her: for ſhe aſſured me, that ſhe did not know that the child could repeat one line of the Pſalms. Such are the advantages of religion. Ten thouſand armed men could not have given ſuch calm relief. "If God be for us, who can be againſt us?"

Note IV.—PROVIDENCE—P. 117.

The danger the Iſraelites were in was exceeding great—no proſpect of eſcaping—the tower of Pharaoh on the one hand, the howling wilderneſs on the other—the red ſea before them, and Pharaoh with all his hoſt purſuing them faſt behind. But "the power of the Lord was preſent to deliver them." The channel of the ſea becomes a dry path! It's waters a wall on their right hand and on their left! Pharaoh and his hoſt are drowned! Often as unexpectedly, but more ſecretly, comes, from the providence of God, the Chriſtian's relief.

Note V.—PROVIDENCE—P. 124.

Truſt not your memories with the many mercies or remarkable events of Providence, you have met with, or may meet

 with

* See Pſalm xx.

with in your way to heaven. It is true, things which awake our attention, and greatly touch our feelings, are not easily forgotten; and yet, how usual is it for new impressions to raze our former ones! It was a saying of a worthy man, Dr. Harris, "My memory never failed me in all my life: for indeed "I durst never trust it." Written memorials secure us against that hazard, and besides make them useful to others when we are gone: so that you carry not away all your treasure to heaven with you; but leave these choice legacies to your surviving friends—legacies which cannot be squandered away—legacies which become more valuable by the using.

POSTSCRIPT ON PROVIDENCE.

QUERY, *Why does rain fall where useless? Where hurtful?*

In such cases, and in the common affairs, and in the trials of life, we meet with many things as Asaph, Psal. lxxiii. that are ready to shake our belief of a divine providence. But shall we therefore take upon us to challenge the conduct of GOD? Do we expect he should give us reasons for every thing he does? Shall the king descend from the throne, on every trifling occasion, or the judge from the bench to the bar, to give the reasons of their conduct?—*Man, O proud presuming creature!* By the same reason that you require that the rain should only fall on such plots of the earth as are destined for grass, corn, trees, or the like, you must require also that the sun should not shine on the high ways, for fear of infesting us with dust; and that it should divert it's beams from the faces of tender delicate beauties; that the shadow of the earth should withdraw for the sake of those who travel in the night; that fire should not burn either an useful building, or an innocent man; that the air should not transmit the voice of him that would tell a lie; nor the rope hang together that would strangle the guiltless; nor the sword of the violent, be it never so sharp, be able to enter the flesh of the just and upright man. Such sequels would follow in analogy to such rash and unreasonable demands.

READER

READER, meditate often on the providence of GOD. The firm belief of it will compose thy mind into a serene acquiescence, submission, and resignation to the divine will; and make thee, even amidst changes of condition, and in the depths of distress, to say "The LORD GOD Omnipotent reigneth, therefore will I rejoice and do honour to him."

A CONCLUDING PETITION.

O LORD, make these Discourses on thy Providence speak to the human heart, when I am in the dust, and take the glory of all to thyself. *Amen.*

NOTE VI.—ON THE HYMN—P. 150.

SOME, rather too jocosely, observe, that old women are omitted here, and give this reason, that they are comprehended under "hail, snow, vapour, stormy winds;" but I rather think, that the Psalmist omitted them, because none more devout, none more diligent than they in calling upon GOD—and the exhortation to them not so necessary. Or rather, they are generally, especially in religious matters, comprehended under the word *man*; "Unto thee O man I call, and my voice "is unto the sons of men." This voice of GOD calling to the study of wisdom, to the study of religion, is to the young as well as to the old; not only to the gentlemen, but also to the ladies—whose proper character (at least when married) we have in Proverbs, chap. xxxi. from the 10th verse to the end—allowing for the difference of times—the manners and customs of Solomon's age, and those of George the third.

NOTE VII.—EARLY PIETY.—P. 155.

A MOST useful practice, and followed every where in Scotland, so far as I know, except in Edinburgh, where one or more continue it. When a student of divinity, I have attended diets of examination, to hear my obliging and friendly

Professor

Professor (of Church History) the reverend Dr. Patrick Cumming, in the Old Church, where he annually catechised young people, children and servants, and such old as attended. In all other places where the clergyman does his duty and fulfils his engagements, heritors, (smaller ones) peasants, trades-people, children and servants, are catechised once in twelve-months, and where they love their minister, do attend most regularly. *Learn ye Bishops and Rectors, if ye wish fewer of your people should go to the gallows, learn and keep no more indolent, ignorant, irreligious Curates*, who, by their example, do as much harm as good. *Such plants never did thrive on Scottish ground.*

Let some pious person, who wishes well to Society, and has access, put this into the hand of our virtuous, much-beloved *Queen*. Such a reform would do ten times more service, even than the useful *Sunday Schools*. At these diets for catechising, our people are instructed, in a very familiar way, in the duties of piety, charity, honesty, Sabbath-keeping, self-government—the highest reverence for the name of God and of Christ; and to abstain from that left-hand kind of worship, of swearing by the devil; and they must all repeat a part of the *Westminster, the General Assembly's Shorter Catechism*, that most laconic system of divinity and of morality.* Thus knowledge is familiarly communicated, and the people civilized. Altho' the careless of them are ignorant enough, yet I aver, that there is no nation on earth where the common people are equally knowing—except those of them in some places on the road from the Tweed to a mile west of Edinburgh, and those who, in the Highlands, are fifteen or twenty miles from church. But by following Paul's method, Acts xx. 20. of going and teaching from house to house (where we also pray) instruction is early communicated to children, and *yet* more familiarly and more particularly to all. Masters are put in mind to worship God daily

* See Vincent's explanation thereof—a book which should be much used in every family. It is commonly called Vincent's Catechism, and may be bought for sixpence.

daily with their assembled families, and asked if they do so—to instruct their children and servants, and be examples to them by a religious conduct and conversation—to do all justice to their servants, in giving them their diet and promised wages; and treat them with humanity when in distress. Servants are admonished to mind their eternal interests; and to be diligent, honest and attentive to their master's business, as "the servants of CHRIST ought to be." The children are then talked to in the most familiar manner—told that they must not lie, swear, brawl, quarrel, fight, nor cheat, no not in their play; that they must be kind to one another, and obliging to every body—must mind their prayers to GOD morning and evening, obey their parents, and not play on the Sabbath-day; that they must get by heart the LORD's prayer, the question book; and particularly, never forget, but often think on these words, "Remember now thy CREATOR in the days of thy youth." I have heard men of judgement and learning—honoured in their country, talk of the words the minister said to them when their reason was but in it's dawn.

AMONG the people in England, the greatest bustle is anent members of Parliament; in Scotland, it is to get ministers who preach the gospel, and are moral in their lives, and whom they think will be diligent in their office, and comfortable in visiting the sick. These they esteem in the highest degree. It helps to sweeten their brown bread, to have a minister whom they love. Their reverence for the clergy is worn much out, by decisions of the General Assembly, ordering unacceptable preachers to be ordained. Decisions, occasioned by a law made contrary to the Treaty of Union betwixt Scotland and England (by which treaty, nothing of church government was ever to be altered); made, I say, by an importuned, worn out Queen, and a Tory Jacobite Ministry and Parliament, unfriendly to the House of BRUNSWICK HANOVER, and to the *Church of Scotland* as it's firmest friend. The great diligence of gospel ministers, by the blessing of GOD, keeps many in Scotland from

being

being uſeleſs members of ſociety—from the gallows—and from hell.

The reſpectable nobility and gentry of this country pay reſpect to the meaneſt clergyman who acts in character; and this greatly ſtrengthens our hands; and the common people, by their affectionate behaviour, "encourage our hearts." This I have met with much of, and do meet with daily, altho' I am not ſlack in exerciſing church diſcipline upon ſuch of them as become objects of it; ſo that, an Elder, who had allowed ale to be ſold in his houſe upon the faſt-day, previous to the communion—to the intoxication of ſome ſtrangers—feeling that diſcipline, by being at that time ſuſpended from the communion, commenced *Seceeder*; and was made an Elder of their congregation, though formerly remarkable for ridiculing all of their ſociety; in which there are many *****

Note VIII.—EARLY PIETY—P. 163.

He who obeyeth not his father, and deſpiſeth the counſels of his mother,* ſhall ſoon be in "the broad way that leadeth "to" *uneaſineſs, remorſe, or ſudden* "deſtruction." Are your parents in want? ſupply them. Are they weak? ſupport them. Are they comfortleſs? encourage them. You are then but making the returns of juſtice. They fed, clothed, comforted and ſupported you many years, and with much affection.—That heathen Eneas, though a man of rank, at midnight carried his aged father on his back, led his little ſon by the hand through Troy, all in flames and full of foes. His wife did not keep near him, and was never more heard of, though he returned and ſought her in the flaming town. Ay but, ſay you, he has been a chriſtian. Aſk that boy there who has read Virgil, if Eneas, commonly called "The pious," was a chriſtian, and of what

* You may reaſonably, but more probably unreaſonably, think you are wiſer than your parents; but conſider that at any rate they have more experience than you, and therefore you ſhould attend to their counſels. You may be ſure you have no ſuch real friends.

what sect? Was he a Seceder think you? for all good is done only by them. Ask Maggy Picken, I dare say she is disposed to think so. Solomon tried pleasure, but he was a wise man—to venture so far as he did, and turn, would require the wisdom of a Solomon. He wished that succeeding generations might profit by his folly, his experience, and his wisdom: and therefore wrote the books of Ecclesiastes and Proverbs. God allowed him to *try*, that men not so wise might learn. He also asked wisdom of God. I might have told you on p. 164, where your goddess *Pleasure* appears, of two young gentlemen—companions—in one line of business. The one followed *her* to lawful, the other to unlawful pleasures. *She treated them accordingly.* The former had been at church as usual, and was returning home healthy and with a serene and chearful mind. The other, a devotee to his glass, and to that fair face but foul heart, that Sphynx, or Syren,* by which many are destroyed. He had, by unlawful pleasure, ruined his constitution and frozen his hopes, of consequence given up with religion, and entertained these opinions which live not unless where virtue is dead. He had been taking his usual Sabbath's ride, and on a whitish horse (not capable now of worse employment on that day of holiness and of rest) and was returning—meagre—pale and ghastly. They met, "well," says the rider, "Where have you been? at church I suppose." He went on rallying his friend, and ridiculing him for going there, asked him what benefit he got by it, and what was the text that day? "I'll tell "you a quotation if you please," replied the other. "Well "let us hear it." "The minister cited Rev. vi. 8. And I "looked, and behold a pale horse, and his name that sat on "him was Death, and hell followed after."

NOTE IX.—ON LECTURING, &c.—P. 166.

WE speak of a *new moon* and of the *sun rising*. Philosophical exactness is not to be expected in language, nor ought always

* Vltanda est improba Siren desidia. Horat.

to be in it: because language is intended for common use, and has been originally formed by the vulgar. The Bible would not have been believed by the common people, and would have been ridiculed by the philosophers of former ages, had it talked of the earth's whirling round it's axis every twenty four hours. Reading of sermons, termed somewhere "modern crutches," as intended for public assemblies, would not have been the practice of Isocrates, Demosthenes or Cicero. It was not the practice of Paul, nor of A GREATER than he, who, Luke iv. 20. after reading a passage of Isaiah, "closed the "book," and said, &c. Would it look like a teacher of religion, or one who had felt it's power, to go with a paper in his hand to the bed-side of a dying man, and read from it an exhortation, or speak, read I mean, comfort unto him? For the clergy to keep always by read prayers is ridiculous—not to meditate before prayer is irreligious—not to study proper expressions is presumption.* A Curate who had been called to pray with a dying man grievously gored by a bull—after tossing the leaves of the Common Prayer Book, said, "Upon my word, I "cannot find a prayer for *bull goring* in all the Prayer Book," so went off—*e contra*, a Presbyterian, praying publicly for the Royal Family, said, "O Lord, bless the King our Sovereign, "and the Queen his Sovereign." *Hence I infer, that a clergyman should be one who can preach and pray with or without book.* Better err in a word, at some seldom time, than lose the very end, intention and design of words. The clergyman who feels as a christian, will not be at a loss for words, otherwise it is evident, that "he has mistaken his trade." The word trade is improper; but I know of no other word whereby to express that common phrase, and I dare not coin (lest I should not be understood), though by such coining I should only be snarled at by the critics—Jack Catch would have nothing to say or do. In England, the King has power, by the laws, to prevent employing Curates, who, to keep themselves and families from starving, are often obliged to follow practices very unbecoming those

* SERMONS may, on some occasions, be read; but cautious words should then be used, in praying for the assistance of the holy Spirit.

those who should be examples of religion. The youth who hears the clergyman swear, thinks he may break another law, and steal. He perhaps sees the clergyman playing on his fiddle on the Sabbath day, or selling ale and getting drunk, what shall the poor young creature do? his passions are strong, and his example bad. He thinks, since the parson does so, he needs not regard the Sabbath—nor temperance. And must by some means get money to drink, and consequently to whore—his whore must be supported, and thus is he brought to be an useless, hurtful member of society; and perhaps ends his days in the most disgraceful manner, by the most public punishment, *And whither, ah! whither goes his soul?*

NOTE. X.—DEDICATION AND CALL—P. 167.

OF seventy heads of families, all the elders of the parish, and all the residing heritors who subscribed the Call to me to be Minister of this parish, only seven are alive this 28th of January 1788. "Be ye also ready" for your awful transit saith our great Teacher, our soul's friend, Matth. xxiv. 44.

COPY OF SAID CALL,*

Which shews the method, according to the Constitution of the Kirk (or Church) of Scotland; for both signify *the House of God*, only *Kirk* has more of the original pronunciation.

"WE, the Heritors, Elders, and Heads of Families, of "the Parish of AUCHINLECK, being destitute of a fixed "Pastor, and having good information and experience our-"selves of the ministerial abilities, piety, literature and pru-

 "dence,

* If Purchasers of these volumes shall say, "Why a Scottish Call, and "why a Latin Discourse, when we expected Sermons?" I answer, the giving of these, is giving so many more pages than I intended, and more than my proposals contained; so the trouble and expence is mine.

" dence, and also of the suitableness to our capacities of the " gifts of you, Mr. JOHN DUN, preacher of the gospel, have, " with concurrence of the Reverend Presbytery of AYR, a- " greed to invite, call and entreat—LIKEAS, We, by these " presents, do heartily invite, call, and entreat you, to under- " take the office of a Pastor among us, and the charge of our " souls. AND FURTHER, upon your accepting of this " Call, promise you all dutiful respect, encouragement, and " obedience in the LORD.

" In witness whereof, these presents are subscribed by us, at " the Church of AUCHINLECK, upon the 11th day of August, " one thousand seven hundred and fifty two years."

I subjoin only the names of the Heritors and Elders.

N. B. *Lord Auchinleck subscribes first as Patron of the Parish.*

ALEX. BOSWELL, heritor and elder.	JOHN BOSWELL, heritor.
	JOHN BEG, heritor and elder.
DUMFRIES, heritor.	ALEX. MILIKEN, heritor.
JAMES WALLACE, heritor.	JOHN MITCHEL, elder.
JAMES LENNOX, heritor.	JOHN M-KIERROW, elder.
WILLIAM GIBB, heritor.	DAVID MURDOCH, Session Clk.
ALEX. MITCHEL, heritor.	

AT AUCHINLECK KIRK, the 11th day of August, 1752. The subscriptions of Heritors, Elders, and Heads of Families are genuine and voluntary. Likewise, I observe the same to be done with great unanimity and chearfulness. Attested by

GEORGE REID, Minister at Ochiltree.

NOTE

NOTE XI.—INFORMATION.—P. 198.

IN Scotland, a preacher is one who has obtained of a Presbytery a licence to preach the gospel; but he is not permitted to baptize, marry, nor exhort at communion-tables. He enjoys not, as in England, the title of Reverend, which the printers of the London Gazette, and some copiers from it, improperly give him. The church has enacted many laws to prevent the licensing of ignorant, unexperienced (in religion), and immoral men;—but here astonishment makes me pause a little. No church has, I believe, exercised equal care with the church of Scotland, in enacting laws * to be observed in licensing men to preach—at their annual national council or General Assembly, as well as in their inferior councils, viz. Provincial Synods and Presbyteries—Notwithstanding of which, we were most publicly told, in General Assembly 1784, and it not contradicted, that even then there were above four hundred thousand dissenters from the established church in Scotland (and it is well known that few or none are in the *Highlands*), *ubertim*, about sixty or sixty-five years ago, there were few, except Episcopals, and these mostly Non-jurors.

THIS seems to arise, 1. From the degeneracy of the human nature. The candidate for a place in the church personates what he is not. A father, a brother, a brother-in-law, or firm friend, represents him other than he is; and most probably thinks him so, and is believed. 2. Men are licensed to preach the gospel, who might be very useful and much respected at *Johny Groat's House*, or in some country parish, who are very unfit for the High Church of Edinburgh, as well as many other places in Scotland. And yet, *as the law of this country seems to stand*, he must be settled where the patron pleases, though his *servant-man* and *maid*, hired at his going to live in the Manse

* See Acts of Assembly 1732, where their laws are collected into one, amended and sanctioned *de novo*. See Overtures 1733.

Manse, are all his usual congregation in a large church, and perhaps the bellman joins them, though not always; for the settlement was compleated, though none but a timid factor, or an obsequious exciseman, had signed the call: the patron's own tenants, notwithstanding all the alledged Scottish slavery, opposing his settlement, and afterwards contributing to build a meeting-house, and through life giving large quantities of the best of their cream to a *sectarian minister*, which *the laird* * and his *bairns* might get to *sup*, or *eat*, as an Englishman would say. And this points out a third and chief cause peculiar to Scotland at present, viz. the law of patronage, enacted in 1712 by the friends of James the Second (or VII), in order to distress and divide the church of Scotland, the known sure friends of the House of BRUNSWICK HANOVER, expressly contrary (for Astrea hid herself—and where as to this law is she so long?), expressly contrary I say to the solemn treaty of the UNION in 1707, betwixt England and Scotland, of which the church, until 1784, did, as the nation daily does, "cry "out of wrong." †

NOTE XII.—THE COMMUNION—P. 198.

SOME entertain the idea, that such meetings are more like mobs than any other thing; and I have been told, that such an idea prevails particularly in England, which I take to have arisen from what I have known happen by "idle fellows" from the English border coming on the communion Sabbath, to Gratney and Canaby. But gentlemen who have travelled further into Scotland have observed, and particularly a gentleman from London, who happened to be in our church on a communion Sabbath, and was witness to a very large congregation in the

* THE landlord and his children. *The farmer and his minister must be supported from and by the farm.*

† SEE the orders of the General Assembly of the Church of Scotland repeated annually to their commission, for above seventy years preceding that date. See also a new publication under the signature of DECIUS. Price 1s.

the church yard attending the evening sermon, did observe, that no such thing as is alledged is the case: and I aver, that there is more attention paid by those who come only to hear sermon, than I have seen in English cathedrals during sermon, prayer and praise.

A LATE author indeed, who has abused his GOD and his King, has ridiculed the communion in the parish where he lived, under the sarcasm of a HOLY FAIR. He pretends to be only a ploughman, though he mixes Latin with his mixture of English and Scottish, and is not like "thresher Duck who kept "at flail."

HE published, *inter alia*, a profane poetic address to the Devil, which occasioned what follows—in language similar to his.

THE

DEEL'S ANSWER

TO HIS VERRA FRIEND

R. BURNS.*

I.

So! zealous Robin, stout an' fell,
True Champion for the cause o' Hell,
Thou beats the Righteous down pell mell,
Sae frank an' forthy,
That o' a seat where Devils dwell
There's nane mair worthy.

* This may be suited to him, and to other deistical writers of incomparably more wit.

II.

Giff thou gang on the gate thou's gaun,
Ilk fearless sien' shall by thee stan',
That bows a'neath my high comman';
Sae be na frightet;
For I sall lend my helping han'
To see thee rightet.

III.

Thou does as weel's could be expectet,
O' ane wha's wit lay lang neglectet;
Some *godly folk*, your rhyme, I trow,
Ca' worthless blether;
But be na feart, ye's get your due,
When we forgether.

IV.

Sae feart I'm for the *Gospel Gun*,
To see my frien's I canna win;
But tell sic cheels as you, my son,
I'll see them spon,
An' thee an' me's hae curious fun,
E'er a' be done.

V.

The Endor Witch, wha liv'd lang syne,
Was a right honest frien' o' mine,
An' Haman, wha in tale shall shine,
For zealous spite;
But nane o' them did feats like thine,
In black an' white.

VI.

An' Judas too, right bauld an' leal,
Wha serv'd wi' perfect heart the Deel,
An' play'd his part I'm sure as weel
As ony breathing,
Till once he hang'd himsell, poor cheel,
But that was nething.

VII.

VII.

In Hell when I read o'er your Sang,
Where rhymes come thun'ring wi' a bang,
Qouth I, trouth I's see Rab or lang,
An' that's be seen,
* Giff *Nick* should on me ride the Stang
To Aberdeen.

VIII.

Now Rob, my lad, chear up thy saul,
In Goshen thou shalt tent thy saul,
An' giff thou's ay as stout an' baul,
As I'm a Deel,
Thou's no' give up, till thou's right aul',
Sae fare thee weel.

Answer a fool according to his folly, Prov. xxvi. 5.

Our deistical poet concludes his address to Satan, in a wish for his conversion, and arriving at happiness. Although I think the sharp satire of our anonymous poet is merited; yet as the saying is, "To give the devil his due," I wish that the author thereof (for I never saw either Burns, him or the devil) had given our deistical poet credit for such a wish, in some such lines as these, which I, who am no poet, have hammered out, something like Pope's poet, "Who strains from "hard bound brains nine lines a year."

I Would have made the Devil add,

I cannot help, but thank you now my friend,
Who utters such advice to me to mend,
And hopes to see me happy in the end;
But know it Sir,
That "evil is my good"—and my chief end
Is ill to stir.

* Alluding to one of Mr. Burns' own expressions in his poems.

NOTE XIII.—THE COMMUNION—P. 206.

LET the most virulent enemies * of christianity say what they will, yet this will ever be acknowledged, that "Greater love "hath no man than this, that a man lay down his life for his "friend."—But *here* we have not a mere man," but one possessed of the *divine nature*, "whom all the angels worship," laying down his life, not for his friends, but for his enemies: "For when we were yet enemies, CHRIST died for us."

ALTHOUGH we find the Decii devoting themselves to death for the good of their country—although we find one parent entreating that one of his eyes might be put out for one of his son's, who had forfeited both to the law—and find another crying out, in most pathetic language, "O my son Absalom, "my son, my son Absalom, would to GOD I had died for thee, "O Absalom my son, my son"—yet greater, far greater love is here. They had the hope things would be easy to them; a variety of circumstances too would soften their suffering: their connection was strong, and nature spake. But JESUS CHRIST foreknew, foresaw, foretasted every bitter dreg, and *bitterness* they were, which filled the cup he was to drink. He enjoyed nothing of the patriot's hope of a chance to escape with honour and applause—nor of the martyr's consolation in the supporting presence of his heavenly Father—nor even in the prospect of that presence; so that, "there is a height and a depth, a breadth "and a length in this love, which passeth all understanding." Angels pry, but pry in vain. Cherubs worship! Seraphs adore!

JESUS

* IN that number I rank M. Voltaire and Mr. Gibbon. I admire their eloquence, but I cannot complement them on their veracity. *My reasons in next Volume.* They have disgraced philosophy, that beautiful handmaid to religion, by endeavouring to make her, whose chief ornament is truth, a lying strumpet. I think GOD in his providence is allowing the philosophers of this age to overshoot their mark—that real religion may shine forth with greater lustre.

JESUS CHRIST even "longed for these sufferings," and that he might secure man's salvation: he longed for these sufferings which innocent nature could not but regard as the object of the strongest aversion. He (John xviii. 8.) generously capitulates for the safety of his friends, whilst he neglects his own. And after his resurrection, he says, "tell Peter," poor mourner! "that "I am arisen," that he may no longer remain disconsolate.

"O COMPASSIONATE Redeemer, thou hast brought up with "thee from the tomb that anxious concern for the weakness of "thy servants, that love and goodness, which laid thee there! "Thus thou assureſt all who believe in thee, that thy living care "will accomplish what thy dying love, thy love in dying, "hath begun."

HIS sufferings too were great beyond all comparison. The martyrs suffered. Yes; but they had sinned, and whatever they deserved, yet these short torments were all they were ever to suffer. "We suffer justly; but this man hath done no-"thing worthy of death." The patriot dies, but he had some hope of escaping. This Omniscient sufferer often felt the weight of all future agonizing sorrows and pains. His sufferings were long, and his distresses numerous—"from the manger to the cross, from "the cradle to the grave." "Egypt, in midst of thee," he must be an infant fugitive! Bethlehem, thou town of his royal ancestors, must afford him no palace, no cradle! Jerusalem, thou city of his heavenly Father, must harbour his numerous enemies, and be the frequent and last stage of his sufferings! Body and soul must feel—from heaven—from earth and hell—a weight of wo! *O ye his followers, murmur not at your sufferings—consider what you deserve, and what he deserved not.* Who can walk with him, and not sympathetically feel the weight of his load? O christian, he, thus oppressed and afflicted, is thy best friend, and a friend "who sticketh closser than a brother! He "is thy righteousness—thy strength—thy Redeemer." *Go along with him then (a little) and bear him relate his woes!* The heathens, and Herod more heathenish than they, persecuted me—

Pilate proclaims my innocence; but the priests threaten him, and my brethren the Jews cry, "crucify, crucify!" "The "watchers" search for me, they "go about the city" and country to find and to injure me. They suborn my intimate friends—they terrify my beloved disciples. I am denied by the boldest, and forsaken of all. The self-righteous "watch-"men" wound my character, and seek my life. "They take "my veil," my seamless coat from me. Though come from heaven to earth, the friend of all mankind, bringing health, and peace, and joy; yet instead of being caressed, I am scourged—instead of smiles, I have spittings—instead of robes, I have rags. The cry is not crown, but "crucify." The diadem not full of Jewels, but full, yea all of thorns. Instead of pleasure I have pain—instead of "precious ointment," the blood is made to stream, and that though I had already been sweating great drops of blood, through an "agony which made my soul ex-"ceeding sorrowful even unto death." Instead of the cordial juice of the vine, they "gave me vinegar to drink ming-"led with gall," to increase and lengthen out my pain. They wounded my side—they pierced my hands and my feet. Say then, "Was ever sorrow like unto my sorrow?" O my Father, wilt thou not support me? Will not he who comforts the martyrs also comfort me? But oh! I represent sinners, I suffer in their stead—"I am an offering for sin," and must have no comfort. My God, my God, even he hath forsaken me! Were ever sufferings like unto my sufferings? But I consented to all this, *Now it is finished*—and he gave up the ghost. The earth trembles! the rocks are rent! the graves open! the sun is ashamed! all nature is moved, because the God of "nature suffers!" She sees—and hears—and suffers with her expiring Lord!

Thus was it with him! how amazing his love! how deep his sorrows! how great and numerous his sufferings!

O Love the Lord then all ye his saints. *Thus was it.* These hands which had performed many a humane miracle, were dug thro' with large iron nails, and his weight adds to his woe!

These feet, which had carried our Emmanuel from place to place, to do good "continually," are, by ungrateful men, nailed to the cross! * Though they had carried him through the villages from town to town, hungry, and weary and thirsty. Though he had travelled on foot to preach the gospel, attended with poor fishermen, instead of the chariots of God and legions of angels. Though he went every where proclaiming salvation, he is abused—reproached—buffeted—spit upon. The most holy and innocent person ever on earth is arraigned at the impious tribunal of Pilate. The wisest derided as a fool by Herod, and set at nought by him "and his men of war." The most upright is condemned by the chief priests. The most harmless demanded by the Jews as a public victim, and by these boasters of justice, a Roman judge, sentenced unto death.

Let heaven and earth, with holy wonder, behold the patient sufferer. "He is led as a lamb to the slaughter, and as a sheep "before it's shearers is dumb, so he opened not his mouth"—except to pray for his enemies. "Father, forgive them; for "they know not what they do." In vain Pilate dost thou wash thine hands in innocency. How gloriously hadst thou fallen in defence of innocence—in defence of the Son of God? and how justly did God leave thee afterwards to perish by the resentment of that very people, whom thou wast now so studious to oblige?

* *Facinus est vincire civem Romanum; scelus verberare; prope parricidam necare: quid dicam in crucem tollere.* Cicero.

End of the First Volume.